

THE  
**Juvenile Instructor**

VOL. 61

APRIL, 1926

NO. 4





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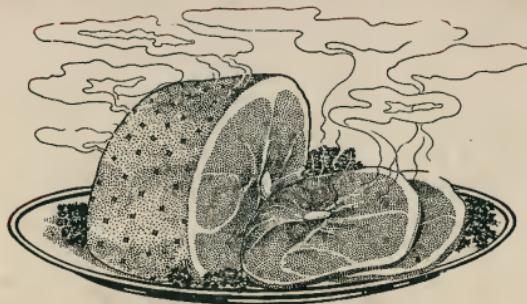
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## Who are the Kings?

The kings of men—who are the kings?  
Who are the giants that bear along  
This world to everlasting things,  
And rally the distracted throng?  
Whose is the influence that deters  
What else would be a ravening den?  
The dreamers, the philosophers,  
And prophets, are the kings of men.

They are the kings, whose spirit-force  
Is as the life-compelling sun,  
Pursuing their majestic course—  
To sink in glorious labors done—  
Alone, serene, in boundless mood,  
They soar on transcendental wings;  
True monarchs of the common good,  
Though poor as slaves, they are the kings.

They are the kings, who lead the van  
In freedom's unremitting fight;  
Whose cross is of the woes of man,  
Whose creed is for the truth and right;  
Who victories win, nor wield a sword;  
Who heal, while ruffian tyrants slay;  
Who should be reverenced and adored;  
Who should be set on thrones but they?

They are the kings, who contemplate  
The splendors of the starry road;  
Whose faith is in the ultimate,  
Whose wisdom is the breath of God;  
Who fold the world within their arms,  
From whom the world's redemption springs;  
Whose crowns gleam with immortal charms.  
Bow down to them! They are the kings.

—Progress.

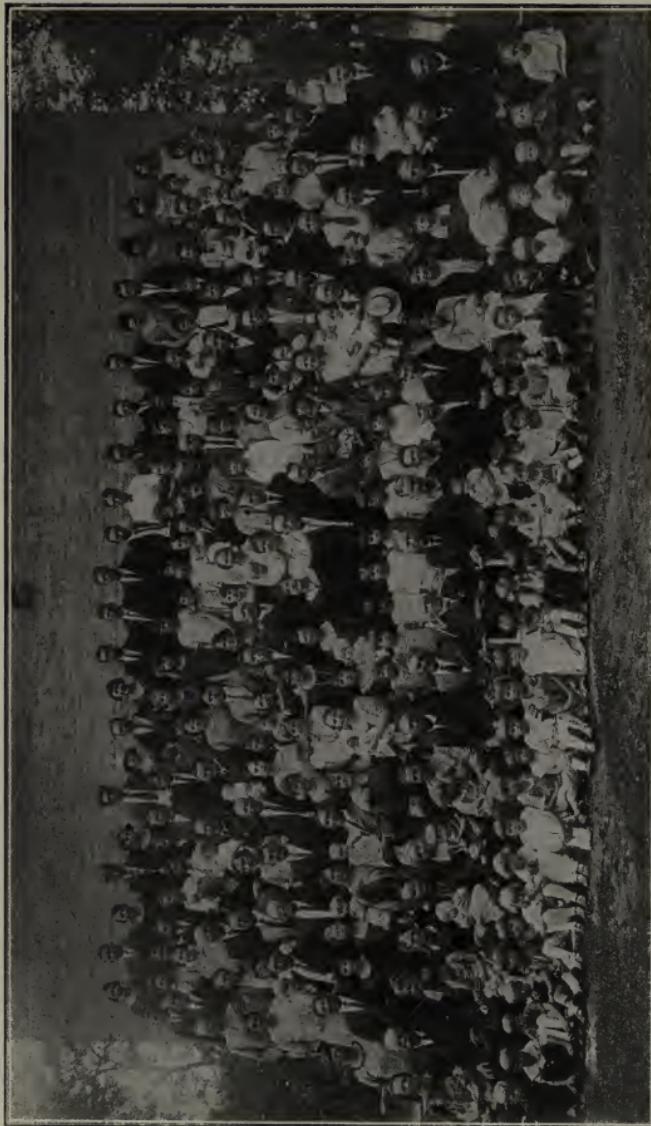


### OUR COVER PICTURE

#### The Immaculate Conception

[From the original painting by Bartolome Esteben Murillo. Reproduced and published by the Gerlach-Barklow Company, Joliet, U. S. A., and Stratford, Canada.]

For story, see Juvenile Instructor, January, 1926.



THE JEX FAMILY, OF SPANISH FORK, UTAH  
This remarkable picture of the family of William Jex and Eliza Goodson Jex, his wife, was taken September 5, 1924, at Spanish Fork, Utah, on the 9th anniversary of the birth of Mr. Jex. The picture includes those who have become members of the family by marriage. Mr. and Mrs. Jex had eleven children, all of whom married and had families and their descendants now run to the fifth generation, of whom there are ten. There were present for the picture 227 members and there were 177 absent and not included. Mr. Jex is still alive and may be seen sitting in the center of the second row. All the members of this family are, with few if any exceptions, affiliated with the L. D. S. Sunday Schools.



# The JUVENILE INSTRUCTOR

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## What my Religion Means to Me

By *Don B. Colton, Member of Congress from First District, Utah*



My soul yearned in early life for an assured, rational conviction concerning religion. I wanted to know. It has always been difficult for me to separate—if indeed they can be separated—religion and life. It appears to me that the practical test of spiritual life is whether or not it is capable of being translated into real or temporal life. I could never separate the spiritual from the temporal. Whatever makes man better is spiritual.

Likewise the study of abstract problems of either religion or theology seem only to be beneficial as they bring a larger understanding of life and a truer consecration of one's self to life's duties. The truly religious thought is usually the inspiration for a good deed. We make a mistake if we try to divorce religion and life.

I saw early that the service and sacrifice in my home resulted in a larger and nobler life. I saw Relief Society and other workers in times incident to pioneer life sustained by a power that was given only to those who served their God. What was the power? Whence came the help? I saw the works of nature—the universe—and felt it did not just happen. Something or someone started it. The answer to it all could only be God.

Then came youthful years of doubt. I read Ingersoll. He described in eloquent terms apparent inconsistencies between reason and religion: A faithful mother condemned to hell because she did not confess Jesus while her husband was saved by just believing. Many others of a similar kind. It was a state of mind which did not satisfy. There were those I knew whose lives and professions seemed at variance. Mine was a troubled soul, yearning for light but tossed and torn by doubts, misgivings and disbelief.

One night, when fever and pain prevented sleep, a wise and good mother came to my bedside long after midnight. She asked me if I had prayed. I had not for a long time. She was pained but did not chide. She knelt and prayed for me. She told me God lives. I cannot now remember all she said. I felt that that prayer went to God. I can remember the impression. It will not—cannot—pass away. Long after she slept that night I pondered over her words. She had never deceived me. She knew, and she told me I could know. Health came back but my soul was not satisfied.

Wise parents made it possible about this time for me to come under the influence of religious teachings and the spiritual atmosphere of a Church School,

established by the Church of Jesus Christ of Latter-day Saints. I had good teachers. With earnestness born of deep conviction, they taught me that the path of service to God is the path to happiness.

Those who obeyed the Gospel and rendered willing service said they knew; those who did not, doubted or disbelieved. I was told I could receive assurance by obeying the Gospel. It was worth the effort and so I determined to make it. I have not been disappointed.

I believe in a personal God. All men seem to believe in some supreme power. That alone does not satisfy. Back of life and of nature I could see intelligence. That argues personality, yet I could see evidence of the everywhereness or omnipresence of God. Mormon theology gave me a logical answer that reconciled both ideas. I have never found it elsewhere. I saw in reading the lives of those who obeyed, the evidence of consecration to a principle. They gave up home, loved ones, wealth, honor and all, for the motivating principle of their lives—religion.

I asked whence came life. Science did not, and cannot answer. It has never attempted more than to trace in a fragmentary way the history of life on earth. I found in the revealed word of God in this day a wonderful answer that taught me its source, its mission and its destiny. With an understanding of its purposes came larger vision of life's possibility, its blessings and responsibilities. Not in vague terms of "blessed mysteries" but in clear and convincing logic was unfolded the plans and purposes of life. What had seemed forms and needless ceremonies, interpreted in terms of life were in reality reasonable and necessary parts of a grand related whole. For instance, the gateway to the kingdom of God—baptism—was symbolical of the death, burial and resurrection of Him who made eternal life possible. His Sacrament requires that we in our daily pursuits shall "always remember Him" that we may have His Spirit to be with us. So we might go on. This all seems to fit into a consistent plan.

My soul yearned for intelligence. Science seemed unable to answer questions vital to happiness. Religion taught me I could not be saved in ignorance and that "the glory of God is intelligence;" that only as the power of knowledge came to one could one grasp the blessings of salvation and exaltation; that the purposes of life were definite and certain. I was here for "a wise and glorious purpose." I could find happiness here in preparing for happiness hereafter. What an inspiration to endeavor! Endless progress and endless increase in all that makes for the happiness of the soul is the assured destiny of the truly religious man. True religion cannot be divorced from life; *it is life*. Religion means the living always—here and hereafter—the larger and better life that leads through paths of service, to happiness and eternal growth.

The late ex-President Woodrow Wilson said, in addressing a Sunday School Convention before he became President, "I want to urge that we get down to hard pan again, that we regard the whole business of the Sunday School as the familiarizing of the children with the Word of God. If you only made them read it again and again and added no comment that they did not ask for, you would be doing an incomparable service for American morality and American progress. Don't cheapen it with your explanation. Give it to them straight. It isn't too strong meat even for babies. It will set well on any stomach, however tender. Give it to them unadulterated, pure, unaltered, and then see it do its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy, who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life."



# Rover *The* VAGABOND

*by W.H.Peterson*

## Chapter 4 *The Challenge*

A month passed by from the time of the incident related in the last chapter, in which Rover came near losing his life. During this period he had been locked up every night, and strange to say, no more of Mr. Stanton's sheep had been killed. This fact worried the Richardsen family. Freddie's father spoke of it often. He told his wife that he was afraid to turn Rover loose at nights for fear the killing would start again. As time passed this fear gradually wore off, and the dog was allowed more and more freedom until he was permitted to run at will, not only in the daytime but at nights, also. Miser Jake cautioned Mr. Richardsen not to place too much confidence in Rover's apparent good behavior.

"He's an outlaw, and he'll sooner or later return to his evil ways," said the

miser. "The weather is warm now, but wait until next fall. When the cold weather comes, and the dogs start to bunch at nights you're going to wish to the bottom of your heart that you had turned him over to us when we wanted him."

"I am afraid," said Mr. Richardsen, "that you are letting your hatred for the dog govern your better judgment. I am not certain that he is not guilty of the act of which you accuse him. In-as-much as there seems to be no positive proof that he is, I am going to give him the benefit of the doubt. He's a great pet in our family, and as long as his conduct continues to be what it is at the present time, we intend to keep him."

Nothing of interest happened until the last Sunday in the month of May. On this Sabbath morning as on all other Sabbath mornings the Richardsen family prepared to spend the day in rest and devotion. It was the belief

of the family that Sunday is the Lord's day, and on it man should do no work.

"Why mustn't I finish my dog house?" asked Freddie, when he was told to put away his hammer and get ready for Sunday school.

"This is a day of rest," answered his father. "In it we should do no work. It is a day that has been set apart by the Lord as a day of rest and prayer. After the Lord had created the world in six days, he rested on the seventh and hallowed it. He has commanded us to observe the seventh day and keep it holy. That's the reason, Freddie, that I do not want you to work on your dog house today."

After hearing his father explain the reason why he should not work on Sunday, he set himself to the task of preparing for Sunday school with a more cheerful spirit than he had ever done before. In about half the time he had usually taken he was ready and on his way, quietly and contentedly whistling one of his favorite Sunday school songs.

It was a glorious morning. Freddie stopped several times along the way to admire the flowers, the green grass, the running water, and the swaying trees. "All these beautiful things have been made by the Lord," thought the boy. "How great He must be! If He could make all of these wonderful things, and yet find time to rest on the seventh day, I think I'll get along all right by doing the same. I wonder why so many men work on Sunday? I guess they don't believe in God, or else they think they can do things better than He can. If they do, I feel sorry for them."

As the boy walked slowly along pondering upon these questions, he did not notice that he was being followed. Rover, who did not intend to be separated from his young master if he had his way, was trotting slyly along behind. Not knowing that his dog was behind him he entered the Church and found a seat. After prayer and while

the congregation was singing the first song, Rover managed to follow some late comers into the assembly. Great was the consternation of those present when they beheld a large dog trot down one of the isles and jump up on a chair beside Freddie.

"Will the young man in the center of the hall kindly take his dog outside?" asked the superintendent.

Freddie seized his dog by the collar and led him out. Taking him out was not hard to do, but keeping him there was not so easy. No sooner had the boy returned to his seat than he heard the door open, and in bounded Rover. This time Freddie did not wait to be asked. He was plagued and mortified to find himself the center of attraction. Catching hold of his dog he literally dragged him toward the door. Rover submitted tamely to being taken out, but he did not want to stay there. He tried to follow the boy back. Finding he could not do so he lay down in front of the door to await his return.

Freddie went back to his seat and tried to give himself over to the services. Try as he would he could not give his undivided attention to the exercises. He sat as if upon pins. He was in constant dread lest he should hear the creaking of the outside door. As it happened, however, the outside door did not open again during the services. After the closing prayer Freddie managed to be one of the first out. He found Rover waiting for him. Together they walked down the street.

"*“Been giving that sheep hound of yours some religion?”*" shouted a voice from the rear.

Freddie looked around and saw Lewis Tendler, commonly known among the boys as Rough-neck Lew, approaching. He awaited until Lew caught up with him, and then said, "*“Did you say you had seen a sheep hound in this region?”*"

"I should think a nice little Sunday school boy like you would know re-



"Here, Rover, get this fellow out of the way."

ligion when he hears it," replied Rough-neck Lew. "I didn't say nothing about region, but if that is what you want to talk about, I'd like to notify you that this here region contains one too many no-account dogs."

"What do you mean?" asked Freddie.

"Ah, come off your perch! You know what I mean," replied the other. "That's the critter right there, that four-legged chunk of nothing." As Lew spoke he tossed a rock at Rover, who sprang quickly into the air to evade the missile. Upon alighting he faced the newcomer, assumed a crouching position, and uttered a low growl.

"You had better not tease him, said Freddie. "If you treat him kindly, he will not harm you, but he will stand for very little abuse."

"He's a mean cuss, ain't he?" said Lewis. "No wonder you take him to Church. I guess he's like your dad."

"What do you mean?" asked Freddie, clinching his fists and taking a step toward the Rough-neck.

"Some people need to go to Church," continued the tormenter. Dad says

they've got bad consciences. He says your dad does so many crooked things during the week that he has to go to Church on Sunday to try to make things right with the Lord.

"Did your father say that?" demanded Freddie, striving to control his feelings and speak in a calm but firm tone of voice.

"You understood me, didn't you?" was the reply. "When my old man says your dad's a holy hypocrite, I second the motion."

"And I say you are liars, both of you," snapped Freddie.

"What!" shouted Lewis, "You'll take that back or I'll maul the earth with you."

"Do your worst," exclaimed Freddie, taking a defensive position. "You're liars, and I'll fight you to prove it."

The struggle that followed was fast and furious. At the beginning the two boys ran into a clinch. They strove with all their might to throw each other to the ground. After several fruitless attempts to throw his antagonist, Freddie broke away and shot a

right upper cut to the chin. The Rough-neck staggered backward, but collecting himself he shot forward and planted a heavy right to Freddie's chest, which sent him rolling on the ground. Following up his advantage the bully sprang upon the fallen boy. At this point in the struggle Rover attempted to come to Freddie's assistance.

"Go back, Rover," panted the fallen boy. "This is my fight, and I'll fight it out alone."

As the Rough-neck lunged downward to catch and pin him to the ground before he could rise, Freddie turned quickly upon his back, doubled up his knees, and planting his feet firmly in his opponent's stomach, literally hurled him backward through the air. In less time than it takes to tell it both boys were on their feet again, fully prepared to continue the encounter. As they cautiously approach each other, a third boy, riding a rather small pony, came upon the scene. Springing from his horse he exclaimed:

"What's the trouble, Lew? I'll help you land on this guy for a knock out. He don't look like much to me."

"Here, Rover," exclaimed Freddie, "get this fellow out of the way." The huge dog, who had seemed but too anxious to take a part in the fray, sprang forward. When the newcomer found himself face to face with a large and apparently ferocious dog, he lost no time in getting to the top of a nearby high fence. His awkward, humorous movements while getting to this point of safety caused the two boys, who up until this moment had been so intent upon flogging each other, to forget momentarily their grievances and enjoy a hearty laugh. When their merriment had somewhat subsided, they turned upon each other again, but the spirit of hostility had apparently weakened. Lewis, who as has already been mentioned was known among the town boys as Lew Rough-neck, never al-

lowed a day to pass by without its scuffle with somebody. According to report he had been raised on kicks and scuffs. His father had often remarked that the only way he could teach Lewis anything was to knock it into him with his hand or foot. It might be said at this point that the grouchy old man had knocked completely out of the boy's head the good in his teachings that should have remained there, and left only thoughts and principles that were trifling and brutish. As the boy had been controlled and taught by force he naturally admired physical strength and prowess.

"By George! Fred," he exclaimed, "you're a better scout than I reckoned. I thought that fellers that went to Sunday school wus sissies with a backbone like a dish rag."

"What's that got to do with this scrap?" asked Freddie. "You and your father have said some pretty bad things about my father, and I am not going to quit until you have swallowed every word."

"If that's what's troublin' you, I guess I'll have to tell you the truth in the matter. My dad ain't never said a bad thing about your old man. I made up that story to try you out. I thought there was a yeller streak up your back about a yard wide, but I have changed my mind. You're alright and so is your old man."

"Well," exclaimed Freddie. "We're friends on that question, but I've got a good notion to scrap you over again for acting so smart."

"Ah, let's forget it," laughed Lewis, "and go over and lift Jim off the fence. He might fall down and be eaten up."

"Take that tiger of yours away from here," shouted Jim. "He's the wildest thing out of the zoo. If this fence hadn't been here handy, I'd have been trying one of Jonah's experiences by this time."

"You'd have been out of misery,"

answered Freddie. "Fully one hundred per cent better off than you are now."

"Was Jonah out of misery when he was in the belly of the whale?" asked Jim incredulously.

"No," responded Freddie in mock seriousness, "but remember he could think. Whales swallow things whole. Rover chews them up fine."

Lewis looked at the dog, who continued to keep a sharp eye on Jim, slapped Freddie on the back and then began to laugh. "You're good, Fred," he exclaimed, "but I can't for the life of me see why you keep company with such a whale of a dog."

"Just for such occasions as this," was Freddie's rejoinder.

"He's no good for anything but chewing somebody up," put in Jim sulkily.

"What can't he do?" asked Freddie.

"Hook him onto a coaster or sled and he can't outrun my pony."

Freddie thought a moment. "If you will wait until snow falls so I can use my sled, I'll run you a race," he said.

"Agreed," cried the other boy.

Having settled things so that all three were satisfied the boys dispersed. Jim, however, would not come down off the fence until Freddie had taken Rover by the collar and led him off.

"We stirred up a hornet's nest that time," said Jim to Lewis when Freddie had gone, "but we'll make that young feller feel like ten cents when we get him in a race with Fleetfoot."

When Freddie reached home, he

was met by a very serious father and mother. Information had reached them that their son had been fighting after Sunday school. They were chagrined and mortified to learn that Freddie was guilty of such conduct. Mr. Richardsen had taught his son not to fight unless in self-defense, and never on the Sabbath.

"Whenever you find yourself in trouble, think of the Savior," he had often said to Freddie. "When they struck him on one cheek, he turned the other. On the Sabbath you should make a special effort to live as Christ would have you live—meek, humble, and kind."

Upon being asked to give an account of himself, Freddie related the circumstance which had caused him to disregard his father's instructions. When his parents learned the reason why he had been fighting they refrained from severe criticism.

"It was hardly justifiable for you to fight even to uphold your father's reputation," said Mr. Richardsen. "What has been done cannot be undone, and as I look upon the matter you were not entirely wrong in fighting for what you considered to be grossly wrong. As long as your actions are in defence of truth, I am sure you will not go far wrong. Let me see! You say you have matched your dog against the other boy's pony?"

"When snow falls," replied Freddie.

"Be sure your dog is in good condition," said his father. "I would certainly like to see you win that race."

(*To be continued*)

Be thou the rainbow to the storms of life: the evening beam that smiles the clouds away, and tints tomorrow with prophetic ray.—Byron.

Prejudice is a rank weed of rapid growth. Let yourself dislike a person, and you will shortly find that it is impossible for that person to do anything that is right or reasonable.

It is an indiscreet and troublesome ambition that cares so much about fame; about what the world says of us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices.—Longfellow.

## Jimmy Blackburn's Reward

*By Frank C. Steele.*

Jimmy Blackburn lived with his mother near the great railway yards of the city of Birmingham, Alabama. Jimmy, now seventeen, had left school at fourteen because his mother was a widow and in addition to her only son Mrs. Blackburn had two daughters, younger than James, who had to be kept in school, clothed, fed and treated to a few of the little enjoyments of life. Shirley and Ella May did not ask for many pleasures, but Jimmy knew their secret desire for an occasional afternoon at the picture show or the pleasure park, and with a true big brother interest he never disappointed his sisters. In fact, he quite enjoyed these little trips on pleasure bent for they gave him an opportunity of studying at leisure the wonderful world of men and things about him.

The cross-city street car trip to Crystal Park carried Jimmy through the heart of the metropolis and it never failed to fascinate him as the car nosed its way through endless streams of traffic, then rolled smoothly down avenues lined with homes that were dream palaces to the imaginative boy. The noise, the crowds, the tall buildings, the eternal activity of it all, awakened new emotions in the youth from the factory district. It meant power, achievement, success. And if Jimmy Blackburn craved anything in the world it was success. Jimmy did not long for a pile of dollars and cents. He knew a factory owner who was cruel and grasping with his employees, yet he was classed with the millionaires of the city. This man had so pitilessly increased the work of his factory hands that Jimmy's mother, never strong, had fainted in the spinning

room one stifling July day. Jimmy, who had seen his mother fall to the damp, dirty floor, realized for the first time her helplessness and his in the wheels of an inhuman industrial machine.

Jimmy had indignantly resented such treatment and then and there he resolved to some day attain economic independence, and when Phil Hofer, son of the mill foreman, a junior with James in the Jefferson High School, sneeringly reminded him of his mother's discharge, he had proceeded to administer a much-needed thrashing to the hulking bully. Phil afterwards nursed a grudge against Jimmy, threatening to get "even" with him.

No, money did not mean success to Jimmy Blackburn. Success meant opportunity, opportunity for expression, for the full use of his untried powers, for advancement in the world of business. He recognized, of course, the need for money, plenty to make his mother and sisters comfortable, to pay a regular tithe, and to build up a reserve for that long anticipated visit to Zion, Salt Lake City, where the Prophet of the Lord lived and the Temple stood, and some to lay aside for a "rainy day." Even at Jimmy's age he knew what a "rainy day" was. Life had been hard for this factory boy, and each Saturday, as he sat in the street car speeding along to Crystal Park with his sisters, he feasted his eyes on the Unexplored Land of Business and the restful suburban homes, which to the boy seemed to speak of the pleasant evening after the strenuous affairs of the day, the contentment and peace after a successful life.

Jimmy had been working in a fertilizer factory near his home but along with a score of other employees, old and young, he had been let out. Depression in trade was the cause of the wholesale reduction in staff. When Jimmy broke the news to his mother at the supper table that night she hid the look of fear in her eyes and told her boy "not to worry." The two children were strangely quiet for they knew what unemployment meant. Their little stomachs were not unused to hunger, the sharp gnawing pangs of hunger.

"And how do you feel about it, James?" asked Elder Johnson, one of the traveling elders laboring in the city, who was enjoying the hospitality of the humble cottage home.

"Elder Johnson, I'm glad."

Mrs. Blackburn stared, and the two girls dropped their forks on the white table cover.

"Yes, I'm glad. It will force me to hunt for another job, a better one. I've been thinking about it, Elder, on my way home, and I've done a little praying. I'm satisfied it is the best thing that could have happened. I was paid off at the factory and I owe five dollars tithing."

There was a pause. Then the mother spoke:

"Take it, Elder Johnson, it belongs to the Lord, and if we are honest with the Lord he will never forsake us."

Elder Johnson took the money, made a notation in a small memo book, then said with quiet deliberation: "James, the Lord is pleased with you for this act, this sacrifice. It requires courage and faith to do things of this kind, and it is these qualities that God delights in. James, you will secure work, the very position you have so long desired. I don't know what it is, but you'll get it in the Lord's time. It may seem a long time coming, yet it will come."

There was no trace of sorrow and

anxiety in the little cottage that night, for fear had fled in the presence of the Spirit of the Lord. The neighbors were invited in, and during the cottage meeting that followed, attended by Elder Johnson and two missionary sisters, the hearts of all burned with that holy joy which the Gospel alone can kindle.

The days that followed, however, were far from cheering. The week wore wearily away for the Blackburn family. James combed the city from end to end for work but failed to find it. "Mother, there must be a job in this big city for a fellow who is willing to put everything he has into his work. I'm going to start earlier and stick to it later tomorrow, mother. The Lord through His servant has promised me work and I know I'll find it some time. But, mother, we need money so badly—now!"

"My son, He is only testing us. After the trial of our faith, says the Book of Mormon, come the blessings. The Lord will do his part, have no fears of that, James," reassured the faithful mother, kissing the forehead of her son.

Later, after Jimmy had eaten his frugal breakfast and his steps had died away on the pavement, Mrs. Blackburn called her two daughters into the bedroom. There they knelt in special prayer before the Lord, asking him to bless James that day in his quest for work. It was a short, simple prayer, but somehow it made the little family feel easier and the day look brighter.

It was Friday. Jimmy's step was firm and his chin high. Desperate conditions at home spurred him to a supreme desire and confidence. The sight of his mother that morning scraping the flour bin clung to him. It was almost maddening to a sensitive soul like James. He

must get work today. But Friday brought him nothing, not so much as a vague promise. It seemed that every firm he called on was fully staffed; every advertisement he answered had attracted some fortunate fellow hours ahead of him.

At five o'clock, fatigued and crushed, Jimmy dropped on a park bench to think it over. He had not the heart to return home to his mother and sisters without cheerful tidings. A huge lump in his throat hurt him. He felt stifled.

Across the walk from James on the grass a discarded copy of the *Age-Herald* lay. It held the youth's gaze, appearing to half mock, half lure him. Jimmy thought of the many, many times he had scanned the "want ad" columns for something to do only to turn away disappointed. It was a sickening recollection, and yet something seemed to be saying: "Look at that paper, James." That Something would not be silenced. It kept speaking to James and finally it impelled him to pick up the paper. Curious, he turned to the "want ads" and, running his eyes down the "Male Help Wanted" column, he suddenly stopped at the following advertisement in black type:

"WANTED—Young man, under 20, of neat appearance and fair education. A splendid chance for advancement to an ambitious boy. Apply in person at 10 o'clock Saturday morning to the District Passenger Agent, Southern Railway Station, City."

"That's my job!" yelled Jimmy, and half a dozen strollers looked around, staring at him suspiciously.

James Blackburn was at the office of the District Passenger Agent an hour ahead of the time set for the interviews. Half a dozen other boys apparently thought the early bird catches the worm, for they, too,

were in the waiting room with James. They all glared dumbly at other youths who came in at intervals, swelling the little army of aspiring Hills and Harrimans until at a quarter of ten no less than twenty boys were on the waiting list.

At five minutes of ten a figure familiar to Jimmy appeared in the doorway. It was Phil Hofer. As he leered at Jimmy it was evident he had not forgotten the old grudge.

"Well, Jimmy Blackburn, you here! You'll never get this job—they wouldn't give it to a factory hand and a 'Mormon,' to boot. I've got it cinched myself. My dad's boss plays golf with the big noise in there and they've got it all 'doped out' that I'm to get the first chance —see."

"Yes, we'll see, Phil," replied Jimmy, quietly meeting the eyes of the grinning bully.

"We certainly will see—we'll likely see you and your hymn-singing mother at the mill again begging for work, or at the city charity house, or—"

"Don't say another word, Phil Hofer, or I'll hit you harder than I did before," cried Jimmy, jumping to his feet, fists clenched and eyes snapping fire.

"What's all this about, boys?"

The uproar ebbed as if by magic, for it was the Boss from the office marked "Private" that spoke. The speaker was a tall, powerful man, with a kindly eye and a friendly but penetrating voice.

"He made a cowardly attack on me, Mr. Forsyth," said Phil, jerking his thumb in the direction of James.

"Never mind explaining—now. I guess I should dismiss you both. You two boys will remain, however, until the others have been seen, then we'll attend to your case."

The heart in Jimmy Blackburn's

breast sank lower and lower. It seemed that he waited hours. Then in a daze he walked into Mr. Forsyth's office ahead of Phil Hofer. The voice of the railway executive fell on his ears. It rallied him.

"Sit down, both of you."

They sat down.

"Who started this disgraceful rumpus?" asked Mr. Forsyth, after a silence in which he studied the pair seated across the desk from him.

"He did, He—" Phil's shrill voice rang out.

"You needn't shout, young man, I'm not deaf."

"He threatened to attack me as soon as I came into the room, the coward."

"Is that true?" asked Mr. Forsyth turning to James.

"Partly."

"Well, go ahead—explain."

"Thank you."

The railway official grunted at this courteous reply and shifted around to get a clearer view of James.

"You see, he insulted my mother and said nasty things about my religion. I won't stand for either."

"Well, you're at least, a true Southerner, James Blackburn."

"He lost his temper and when he went too far with his tongue, well, you know what happened. I'm ashamed, sir, but I can't say I'm altogether sorry."

Mr. Forsyth smiled.

"Religion was mentioned, I believe. What is your religion, James?"

"I am a member of the Church of Jesus Christ of—"

"He's lying, sir," interrupted Phil,

"he's a 'Mormon' and he's trying to sneak out of telling you."

"Will you be silent, young man," cried Mr. Forsyth swinging around on Phil, again hot with hatred.

"Are you a 'Mormon', James?"

"I am."

There was another silence.

"That suggests a number of things. Let me see your fingers, both of you."

The boys showed their fingers.

"Yes, James is telling the truth. He is a 'Mormon' for his fingers are clean. Look at your fingers, Phil Hofer."

They were yellow with tobacco stains.

"Young man, you picked the quarrel. Those cigarette stains prove it. Cigarettes have made you a bully and a bum, Phil Hofer, and I'm sorry I interrupted the fight. It might have brought you to your senses. As for James, he happens to be a 'Mormon'—"

It was coming, Jimmy thought, and the sight of his mother scraping the flour bin flashed across his mind.

"And for that reason, above any other, I'm going to give him the job. I know something about the 'Mormons,' young man. I've been in Utah. And a good 'Mormon' is always an efficient workman. Shake hands, you fellows, and get down to business."

They shook hands.

"I'm sorry, Jimmy, durn sorry. Forgive me," said Phil.

"Certainly, Phil."

And the three in the office smiled.

"Report at eight Monday morning, James, and—Phil, well, I guess you'd better come; we'll find a place for you somewhere. We'll make this a real party, eh fellows."

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things; but, above all, the power of giving out of one's self and appreciating what is noble and loving in another.—Thomas Hughes.



# Editorial Thoughts

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY - - APRIL, 1926

## A Heaven-Inspired Priesthood

No book is good enough to preside over the Church of God and direct its activities. Books are not a sufficient guide for a progressive people on their way to the celestial kingdom. They are good as far as they go, but they do not go far enough. We have something better—a living, heaven-inspired Priesthood, with the restored Gospel, the gifts of the Holy Ghost, and the

principle of immediate and continuous revelation. Other churches are built upon books, traditions, decrees of councils and synods, private interpretations, man-made doctrines, maybe-so's and peradventures. But the Church of the Living God stands where He has placed it, upon the Rock of Divine Revelation, and the gates of hell cannot prevail against it.—Orson F. Whitney.

## A Sure Knowledge of the Origin of Man

I am thankful that in the midst of the confusion of our Father's children there has been given to the members of this great organization a sure knowledge of the origin of man; that we came from the spirit world where our spirits were begotten by our Father in heaven; that He formed our first parents from the dust of the earth; and that their spirits were placed in their bodies, and that man came, not as some have preferred to believe, from some of the lower walks of life, but our ancestors were those beings who lived in the courts of heaven. We came not from some menial order of life, but our ancestor is God our heavenly Father. I am grateful that we are not laboring under a handicap that some men are, who feel that they have grown up and evolved from some unknown condition; but, on the contrary, standing as we do facing the problems of life, believing as we do that we were first created in the image of God, that He is the Father of our spirits, and that He created this earth for us that we might dwell hereon, under His wise counsel and direction, we may be happy, to re-

joice in life and to prepare ourselves to go back into His presence, to live forever, when our life here upon the earth has been terminated.

—*George Albert Smith.*

### Tithes and Real Prosperity

The law of financial prosperity to the Latter-day Saints, under covenant with God, is to be an honest tithe-payer, and not to rob the Lord in tithes and offerings. Prosperity comes to those who observe the law of tithing; and when I say prosperity I am not thinking of it in terms of dollars and cents alone, although as a rule the Latter-day Saints who are the best tithe-payers are the most prosperous men, financially; but what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in a knowledge of God, and in a testimony, and in the power to live the Gospel and to inspire our families to do the same. That is prosperity of the truest kind. I would rather die in poverty knowing that my family could testify that, to the best of the ability

with which God had endowed me, I observed his laws and kept his commandments, and by my example, had proclaimed the Gospel, than to have all the wealth of the world.

—*President Heber J. Grant.*

### Washington on Gambling

This is a vice, said the famous George Washington, which is productive of every possible evil, equally injurious to the morals and health of its votaries. It is the child of avarice, the brother of iniquity, and the father of mischief. It has been the ruin of many worthy families, the loss of many a man's honor, and the cause of suicide. To all those who enter the lists, it is equally fascinating. The successful gamester pushes his good fortune, till it is overtaken by a reverse. The losing gamester, in hopes of retrieving past misfortune, goes on from bad to worse, till, grown desperate, he pushes at everything and loses his all. In a word, few gain by this abominable practice, while thousands are injured.—*George Washington.*



L. D. S. SUNDAY SCHOOL, GLENDALE, CALIFORNIA



#### AT GENEVA

On March 8, a special session of the Council of the League of Nations convened for the purpose of considering the application of Germany for membership in the League.

At the meeting at Locarno, Oct. 19, 1925, Germany agreed to join the League in consideration of the security guaranteed her borders, on condition that she be given permanent representation on the Council. A promise to that effect was given.

But this started a rush for permanent seats. Poland clamored for recognition. Spain, Brazil, and even China followed suit.

The German representatives protested against an enlargement of the Council and threatened to withdraw Germany's application for membership. On March 13, it had been impossible to reach an agreement in the preliminary negotiations, and it was decided to refer the entire question to the Assembly of the League, in a session called to convene on March 16.

It being evident that no result would be obtained by a discussion of the question in the Assembly, the Council on March 16, decided to postpone further consideration of the subject, until the meeting in September.

#### WHAT IS THE MATTER?

Six presidents of famous universities met in Chicago on March 6 and discussed the startling question, "What is wrong with American Institutions of higher learning?"

The question itself, as you perceive, takes it for granted that something is wrong. But what?

Dr. Clarence Little, president of the University of Michigan, likened the present system of education to a cafeteria, where students are allowed to

rush in and pick out what they like rather than what is good for them. Continuing the metaphor, he said:

"Some of the methods of instruction are like mince pie—composed of many ingredients and often the cause of mental indigestion."

Dr. Max Mason of the University of Chicago pleaded for the "humanizing of education."

Dr. Josiah H. Penniman, of the University of Pennsylvania said, in part:

"Education must be dynamic. We must turn out young men and women with enlarged imaginations, inspired with new conceptions of the purposes and values of life, and new ideals of the value of their own minds."

Others spoke in a similar vein.

In this age of pride and self-adoration, it might be thought akin to blasphemy to say that none of these great and good men succeeded in locating the cause of the evil. That cause, in my humble opinion, is, that we are experimenting with a splendid, almost perfect, educational system without God in it. In our secular schools the impression is necessarily created in the minds of many that religion is only a Sunday feature and that we can get along in history, geography, astronomy, mathematics, engineering, mechanics, agriculture, etc., that is, in all the common pursuits of life, without God. But that we cannot. In France, at one time, that very experiment ended in "the reign of terror." In Russia, today, we have seen similar results.

#### WAR ON GOD

In Russia there is a regular war against God, if reports are true. In an article on this subject in the *Literary Digest* of Dec. 5, we read:

"On the eve of every Church holiday

anti-religious lectures or shows are organized in schools. Besides, now and then, an anti-religious show is staged for all the schools of each educational district.

"These shows are usually very primitive and rude. 'Artists' put on enormous blue noses and thick stomachs, and, clad in real ecclesiastic vestments requisitioned from churches, move around with crosses in their hands. If the show is staged for several schools at once, the program is enlarged, and children are shown, in addition to the Greek Catholic priest, a rabbi, a mullah, and a Roman Catholic prelate. To provoke laughter the players resort to obscenities and indecent gestures."

No comparison between the "red" Russian performances and our excellent schools is intended, but it seems to me that those grotesque performances and the prevailing conditions in Russia are a warning to all the world against the possible extremes to which a Godless education may lead.

I used to be afraid of "sectarianism" in schools, but I have changed my mind. I would rather send my children to a good sectarian school than to one where God is discarded and infidelity permeates the atmosphere. A child taught reverence for God stands a better chance, when grown up, to discern between truth and error in religion than one who knows absolutely nothing about religion. A great many of us were, in our childhood, taught the Church of England doctrine, or the Lutheran, or Baptist, or Methodist, or what not. Yet, when we heard the Gospel we received it gladly. I think I have good reason for saying, then, that sectarian good schools are less to be feared than Godless schools.

#### NO EVOLUTION

On March 6th, a London dispatch announced that Sir Frederick Mott, who is said to be the greatest living authority on the human nerve system and the brain, had made the statement that the average human brain contains nine thousand million tiny cells. What a wonderful instrument that is, placed by the Lord at the disposition of the

directing intelligence that inhabits the human tabernacle.

But Sir Frederick made another assertion. He said:

"The man of 20,000 years ago had physically as large and ready a brain as the man of today, and were such a being able to come among us he could be taught our language; but, of course, he would be without the store of written and spoken language which is part of the heritage of the child of today."

That agrees with a statement of Alfred Russell Wallace to the effect that the ancient Egyptians were both morally and intellectually on a plane of equality with modern man.

But if that is true—and I am sure it is—then the popular ideas of evolution must be given up. For, if the human brain was as perfect 20,000 years ago as it is now; if, in other words, evolution stopped 20,000 years ago, then it must be practically dead now, as far as man is concerned.

They tell us that 25,000 years ago, the Cro-Magnon man existed and lived in caves. Before this cave man the Neanderthal man lived, and further back the Piltown man, the Heidelberg man, the Trinil man, and, finally, the Foxhall man which is said to have lived 500,000 years ago. Consequently, putting two and two together, we conclude that from 500,000 years till 25,000 years ago there was a steady development of man, from the apeman to the caveman. But 25,000 or 20,000 years ago, man had reached the physical and intellectual perfection he has today, at least potentially. The caveman had reached the top. That relegates the modern theory of evolution to the realm of the dead!

#### COLONIZATION OF PALESTINE

The progress of the colonization of Palestine is of interest to all who are looking toward that country for light on the prophecies and their fulfilment, regarding the establishment of the kingdom of God on earth. A few figures from a recent number of the Pal-

estine Weekly tell a wonderful story.

The proportion of Jews to the rest of the population is now higher in Palestine than in any other country. The total Jewish population there on October 1, 1925, was estimated at 138,068 or 16.5 per cent of the total number of inhabitants. Poland is said to come next to Palestine with 12.9 per cent of Jews.

During the twelve months ending June 30, 1925, no less than 29,142 Jews came to Palestine. For the sake of comparison, during the same time only 10,392 were admitted to the United States, 7,800 to the Argentine Republic, and 4,200 to Canada; so that the number that entered Palestine exceeded by 6,725 the total of the Jewish immigration of the three largest immigration centers in the world.

Between October, 1922, and the same month, 1925, the Jews in the Holy Land increased from 85,312 to 138,066, an increase of 52,754 in only three

years. It is also stated that 30 per cent of the Jews are shown to have a knowledge of Hebrew on arrival in Palestine, which indicates that the immigrants are of a well educated class.

It is also pointed out that the Jews came to Palestine, not, chiefly, to better their economic condition. In fact, some lose their savings in the new surroundings, in the struggle with them new problems of life. They come, because they love the country of their fathers, and because they are looking for the realization of their ideals. And I think we may say that the gathering of the Jews now in progress is a wonderful confirmation of the prophecies in the Bible, and no less of the Divine mission of the Prophet Joseph Smith, who, in the name of the Lord, predicted that the Jews would gather and build Jerusalem, and that prophets would appear among them "in the last days." (Doc. and Cov., 77:15; 109:62-64.)

### My Creed

I believe in my Sunday School as a divinely organized institution, established by God and His Priesthood, for the purpose of guiding me in my search for truth and in the path of righteousness.

I believe in those officers and teachers who have been selected to teach and instruct me. They are working under the influence of God's Spirit and are giving a willing service that will some day be radiated from the lives of those who have come under their careful direction.

I believe in the Latter-day Saint boys and girls who come out to Sunday School. Their willingness to learn God's truths will make them men and women of faith and courage. They are God's chosen children and therefore should be respected and assisted in their determination to live the truth.

I believe in the lessons that are taught me by my teachers, for they are God's instructions to His children and are meant to lead us back into His presence through obedience to them. They never teach me to follow the path of least resistance but rather to walk in His ways through hard earnest effort.

I believe in the songs that I hear each Sunday in my school for they fill my heart with music and make me happy and willing to carry the heavy loads that are thrust upon me. They bring comfort and cheer to my soul.

I believe in the Sacrament that is passed to me in Sunday School. It is taken in remembrance of Him who was willing to die for me that I might live. It reminds me of His sacrifice and teaches me the joys that come from living pure and near to Him.

I believe in regular attendance to my Sunday School, for I can always connect the truth, respect my teacher more fully, and gain instructions that will be as a lodestone to draw me away from my afflictions and provide me a haven to thwart the buffettions of modern life. Here I shall be able to keep in tune with myself and in tune with God.

But more than all else, I believe in the God who has made all this possible. He helps me in my sorrows, gives me strength to resist temptations, heals my afflictions, guides me in paths of truth and righteousness that will lead me, through faithfulness, back into His presence.—LeRoy Whitehead, Provo, Utah.

# SUNDAY SCHOOL WORK



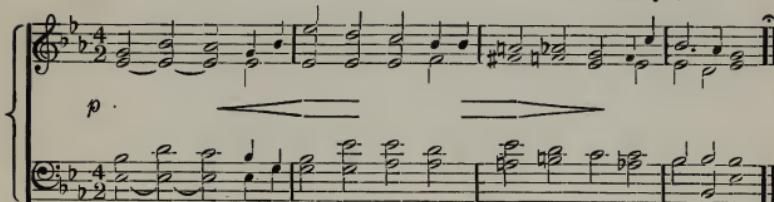
## Superintendents' Department

*General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper*

### Prelude

*Lento.*

STANLEY R. BRAIN,  
Brooklyn, N. Y.

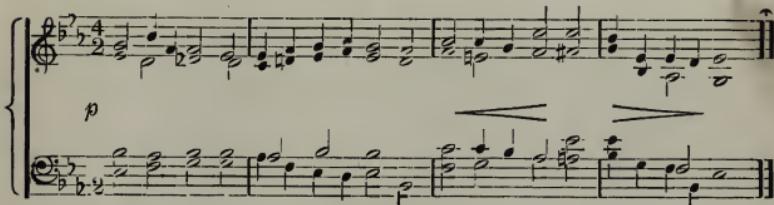


### SACRAMENT GEM FOR JUNE, 1926

In memory of the broken flesh,  
We eat the broken bread,  
And witness with the cup, afresh,  
Our faith in Christ, our Head.

### Postlude

*Lento.*



### CONCERT RECITATION FOR FAST DAY, JUNE 6, 1926

(Matthew 4th Chapter, 7th Verse)  
"Thou shalt not tempt the Lord thy God."

### CONCERT RECITATION FOR BALANCE OF JUNE, 1926

(Matthew 7th Chapter, 12th Verse)

"Therefore all things whatsoever ye would that men should do to you,  
do ye even so to them."

## PURPOSE OF UNIFORM FAST DAY LESSON

The purpose of the Uniform Fast Day Lesson is to promote the spirit of testimony. This spirit will be best promoted, of course, as pupils are encouraged and stimulated to give expression to their own convictions. For a number of years we have featured a pupil response to the question, "Why do I believe"—in certain principles of the Gospel. The thought behind this year's Fast Day Lessons is to encourage pupils to fix their attention upon the things they should do, if they are to develop fully in the teachings of the Gospel. Basing the year's work upon the actions of Jesus, we ask once a month that the pupils focus their thinking upon the query, "What does the example of Jesus bid me to do?" The aim of the work is not merely to acquaint pupils with the teachings or with the habits of Jesus, but rather to lead them to formulate their own program of activity in the light of His great example.

## FAST DAY TOPIC FOR JUNE, 1926

The Example of Jesus: what it bids us do.

### Subject: The Second Temptation.

It will be apparent from the fact that we call this the second temptation that we follow the order given in Matthew 4:5-7. Presumably it immediately followed the first. Some prefer to call the three temptations, the Great Temptation because of the continuity from beginning to the culmination when the devil left Jesus.

David truly said: "Under his tongue is mischief and vanity." (Psalms 10:7.)

Let us remember that Jesus had had a very unique experience. He had been reared as the son of a carpenter. The workings of the Holy Spirit upon Him were in evidence when He said to His mother following His visit to the temple in Jerusalem at the age of twelve: "Wist ye not that I must be about my Father's business?" We read that "He received not a fulness at first, but continued from grace to grace, until He received a fulness." (Doc and Cov. 93:13) and that "He grew in wisdom."

Let us try to picture Him then. The expanding of the soul under Divine impress until He must have felt the actual approach of the time when He must enter the field of activity, which no doubt He did with an overmastering de-

termination to accomplish His great mission.

From the exaltation that must have followed His Father's acknowledgement of both His act (in baptism) and His Sonship ("This is my beloved Son") He had, through a long, long fast been brought to a condition of physical weakness with the possibility of its usually attendant mental and spiritual depression, for with all that He is God, even the Son of God, He was yet also a Man.

In the first temptation He had been approached largely through the flesh—by an appeal to the natural appetite which must have been then so keen within in Him.

Now Satan approached Him through an appeal to vanity, coupled with the really dangerous challenge of the "If." He was taken into the holy city, and placed upon a pinnacle of the temple. It was the very heart of a people suffering under a bondage very grievous to them, and who were looking for a Deliverer, a Mighty One, a King who should have power to set His people free; a greater than Moses through whom God had in the past worked such wonders.

"If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Compliance with this dare, would have brought to Him the adulations of His own people. Such a manifestation of miraculous power and Divine co-operation, at that time and place, witnessed as it would have been by crowds of devout Jews, would have stamped Him as the Messiah for whom they were looking, and brought to an immediate climax the mission upon which He had been sent. With our mortality and flesh-weakness, how great would such an appeal have been to us!

Yet what would have appeared to our human eyes an opportunity to demonstrate that He was in very deed the Son of God, the acceptance of the challenge of the "if" would have proven but the reverse, for He would have parted with His Messiahship—He would not have been a Deliverer, for He would have become rather the captive of evil.

How wonderfully did Jesus dignify the word of God through His prophets when he answered from the written word, "It is written again, Thou shalt not tempt the Lord thy God."

Jesus was sufficiently well acquainted

with the history of Israel to know of such manifestations of God's power as occurred in the days of Moses with Israel crossing the Red Sea, of bringing water from the rock, and other like incidents.

The Example of Jesus: What it bids us do.

"If" you have received remission of sins through baptism, why is it worth while to devote as much time, perhaps go to great trouble, perchance pay out so much money in connection with the Church?

"If" you have received the wonderful promises given in the House of the Lord, why can't you sit down and wait for their fulfilment?

Why accept serious responsibilities such as are imposed upon official activity in the Church?

Why take unnecessary risks—physical, financial, spiritual?

What blessings have been poured out upon us when we have followed His example and resisted temptation?

Read Talmage's "Jesus the Christ," pages 130-133; Farrar's "Life of Christ," pages 71-72; Papini's, "Life of Christ," pages 63-67.

It is expected that teachers of each department will carefully and prayerfully adapt this lesson to their respective classes, especially as to illustration and application, and all bear constantly in mind that the story is but the basis of the lesson, the lesson being the determination of what the example of Jesus, as depicted in the story, bids us do, and to draw out testimonies of blessings following.

## Mothers' Day

Mother's Day occurs this year on May 9th, and Stake Boards are authorized to prepare uniform programs for the wards under their supervision. Where this is not done, Superintendencies of wards may arrange their own exercises. Or, the program prepared for 1925 may be repeated. It is here reprinted.

### SUGGESTIVE MOTHER'S DAY PROGRAM

May 9, 1926

1. Preliminary devotional music.
2. Abstract of minutes.
3. Notices.
4. Song: "Love at Home," No. 46.
5. Prayer: Including an expression of gratitude for our mothers and invoking God's choicest blessings upon them.
6. Song: "Home, Sweet Home," No. 77.
7. Administration of the Sacrament as usual.
8. Concert recitation: Ephesians, Chap. 6, verses 1 to 3.  
"Children, obey your parents in the Lord: for this is right.  
"Honor thy father and mother; which is the first commandment with promise.  
"That it may be well with thee, and thou mayest live long on the earth."
9. Song: "Dearest Names," Kindergarten and Primary Song Book

(Thomassen) page 54. By group of Kindergarten children.

#### 10. Tributes to Mother Love.

(Let each of the departments designated below prepare a fitting tribute to Mother Love, the teachers of the departments, under the direction of the superintendency, selecting the pupils to represent the department in these exercises, and supervising the pupils' preparation, and practice of the presentation of the tributes. Each tribute should not exceed the time indicated for it. The following are suggestive:)

#### A. For Life and Physical Well-being.

Recitations:

By a girl of the First Intermediate Department:

"A partnership with God is motherhood;  
What strength, what purity, what self-control,

What love, what wisdom should belong to her

Who helps God fashion an immortal soul!"

By two boys of the First Intermediate Department; each boy to recite one verse:

#### "To My Son"

"Do you know that your soul is of my soul, such part,  
That you seem to be fibre and core of my heart?"

"None other can pain me as you, dear,  
can do,  
None other can please me or praise me  
as you.  
"Remember the world will be quick with  
its blame,  
If shadow or stain ever darken your  
name,  
'Like Mother like son' is a saying so true,  
The world will judge largely of 'Mother'  
by you."

B. For Spiritual Enrichment:  
"Why Our Mothers Teach Us to Pray."  
Three minute talk by a Boy of the  
Second Intermediate Department.  
"Why Our Mothers Teach Us to Love  
the Lord."  
Three minute talk by a girl of the  
Second Intermediate Department.

C. For Encouragement to Intellectual  
Growth?  
How does she Encourage Us and  
Why?"

A five minute address by a member  
of the Theological Department.  
D. For Her Untiring Service and Unselfish  
Sacrifices.  
1. Nature of Service.  
2. What are her sacrifices?  
3. Why?  
A five minute address by a member  
of the Theological Department.  
11. One minute silent tribute in honor of  
departed Mothers.  
12. Presentation of carnations, booklets,  
or other tokens of love to the  
Mothers.  
13. A Mother's response.  
14. While the Mother voicing "The  
Response" is still in the pulpit, have  
a group of Primary children surround  
her and looking up at her, sing: "Lov-  
ing Mother, Kind and True."—Patty  
Hill's Song Book, page 74.  
15. Song "God Be With You," page 244,  
Deseret S. S. Song Book.  
16. Benediction.



*Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd*

#### WORK FOR JUNE, 1926

(For Schools conducting more than  
three Departments)

The lessons assigned to the classes con-  
ducted under the several department sec-  
tions of this magazine.

(For Schools conducting but three  
Departments)

**Theological:** From the text "The Gos-  
pel," by Roberts.

**Intermediate:** From the text "What  
Jesus Taught," by Widtsoe.

**Primary:** From the text "Bible and  
Church History Stories."

All Teachers are referred to their res-  
pective department sections of this issue  
for lesson assignments, helps to teachers,  
search and preview questions, and adapta-  
tion of Fast Day topic, and to the Super-  
intendents' department for a general treat-  
ment of the latter.

#### The Work in the Missions.

There are several items shown on the  
report from the California Mission for  
1925 worthy of special mention, among  
them being:

An increase of ten schools. Increased  
enrollment, 2644. Enrollment of non-  
members, 2013; an increase during the  
year of 1002. Officers and teachers have  
been more loyal and diligent as shown  
by an increased attendance of 11% bring-  
ing their precentage up to 78. Follow-  
ing a truism "As with the priest so with  
the people" the students have followed  
their teachers by an increased attendance  
of 27% bringing attendance up to the  
splendid figure of 86%. We were spec-  
cially pleased to note that 65 out of 69  
schools in the Mission, hold the quarterly  
written reviews, and that teacher-training  
classes are conducted in 30 branches.

Our congratulations to Superintendent  
Lewis E. Rowe.

We long for ideal relations and wonderful friendships, forgetting that all re-  
lationships are made by the people who enter into them. Suppose the perfect friend  
should appear—what would we have to offer in return for such a rare gift?

# CHORISTERS and ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

## LESSON FOR JUNE

Song Analysis: Deseret S. S. Songs, No. 210: "In Hymns of Praise."

Objective Words: One who truly worships God does so out of real desire, and commits himself to God without hope of reward beyond His love.

Music: To sing in that confident, buoyant spirit which will reinforce the

text in breathing trust and confidence in God.

## Question for Choristers

At what rate of speed can this song be sung preserving the spirit of trust and reverence and still be called "Allegro"? Name several things which will determine this.

## Easter Song

Words and Music by EVAN STEPHENS.

*Moderato.* ♩ = 84.

1. Morning drives a-way the gloom, Lo! the Sa-vior from the  
2. Vic-tor, glor-i-ous, o'er the grave, He who came on earth to  
3. And His ran-som look a-bove, Trusting in His end-less

tomb, Res-ur-rect-ed, cometh forth! Casting bur-ial robes a-  
save, Ris-eth now; the task is done. Soon to-wards the courts on  
love, For sal-va-tion full and free. And this day with heart and

side; Guarding an-gels stand be-side, Glor-y shin-eth on His brow.  
high, Upward, homeward, He will fly, With the tri-umphs He has won.  
voice, All to-gether they re-joice, Easter fair a-gain to thee.



# PARENT'S DEPARTMENT



*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,  
George N. Child, Milton Bennion, George R. Hill and Mark Austin*

## Organization of New Classes in Parents' Department

In response to a growing demand, the General Board recommended at the beginning of the year, the organization of two classes in the Parents' Department; one to be called the "Home Community Class," and the other the "Parents' Theological Class." Courses of study for both classes are provided.

It is recommended that steps be taken at once to organize both classes in all Sunday Schools; that all parents in the Ward be advised of the courses offered and that they be permitted to choose which course they will study, attending the class in which the course of their choice is offered. The information as to courses offered and the opportunity to make a selection should be given to all parents, whether members of the parents' classes or not, particularly to parents who are not at present members of a parents' class, and an effort should be made to persuade the largest possible number of parents in the ward to avail themselves of the opportunity to study one or the other of these two courses.

In case of stakes and wards where division of the Parents' Department was not made at the beginning of the year, it is suggested that when new classes are organized they take up the work for the current month, as outlined in the Juvenile Instructor. This plan is essential to the success of the Cooperative Lesson plan and the Union Meeting work. Class members may, however, be asked to read and give thoughtful consideration to the lessons omitted from regular classroom discussions on account of the lateness in beginning the work.

If there are stakes and wards in which this division of the Parents' Department has not yet been made, steps should be taken at once to bring about the establishment of a "Home Community Class" and a "Parents' Theological Class." Outlines for both are in the Juvenile Instructor, beginning with the November, 1925 issue. The "Home Community Class" is also provided with a text-book "Citizenship," which may be had at once in any quantity by ordering from the Deseret Book Company, Salt Lake City.

## Home-Community Class

### LESSONS FOR JUNE, 1926

First Sunday, June 6, 1926

#### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Second Temptation.  
(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, June 13, 1926

#### Lesson 17. The Use of the Natural Resources of the Earth.

Text: Citizenship Part I, Chapter IX and Part III, Lesson IX.

Objective: To develop appreciation of the legitimate uses of land and other natural resources and the necessity of sharing these resources with our fellowmen.

Supplementary Materials: Deut. 10:14; Psalms 24; I Cor. 10:26, 28; Psalms 38, 67, 104:24; D&C. and Cov. Sec. 88, 89, and 70.

Suggestions on Preparation and Presentation: The above references should be studied thoroughly and discussed to emphasize the obligation to God for the blessings of earth and the resulting moral obligation of each individual to share these natural resources with his fellows, and to use his earthly possessions for the blessing and salvation of his fellowmen.

#### Questions for Teachers

1. How is right use of the earth and earthly resources essential to development of spiritual values?

2. In what ways may a person express gratitude to God for earthly blessings?

Third Sunday, June 20, 1926

#### Lesson 18. The Conservation of Natural Resources.

A. The obligation to use wisely and not wastefully.

**Text:** Citizenship, Part I, Chapter X, and Part III, Lesson X.

**Objective:** To develop greater appreciation of the sin of wastefulness through failure to conserve resources or failure to use at the proper time, perishable resources.

**Supplementary Materials:** Doctrine and Covenants Section 59.

The material needs of life and the moral obligation to be industrious require that we use the natural resources of the earth. Any unnecessary use by one, however, usually means privation for some one else, now or later.

The Public Schools, the M. I. A. and various large industrial concerns have published lessons on Thrift or Thrift Education. Use any of these materials that are available.

**Suggestions on Preparation and Presentation:** Study the conditions of your own local community for example of wise or unwise use or positive waste of natural resources. These examples may be found with respect to cultivation or want of it of farms or town lots, with respect to over irrigation or other waste of water or its wise use, with respect to care of farm machinery materials of which come from the natural resources. Make the work very definite and practical.

#### Questions for Teachers

1. What natural resources in your community are being wasted in whole or in part through non-use?

2. (a) What is government doing to conserve natural resources? (b) How can you help?

**Fourth Sunday, June 27, 1926**

#### Lesson 19. The Conservation of Natural Resources

B. The obligation to have regard for future generations.

**Text:** Citizenship, Part I, Chapter X and Part III, Lesson X.

**Objective:** To develop feeling of obligation to and consideration of humanity in the care and use of the natural resources.

**Supplementary Materials:** Look up in dictionaries, encyclopedias, or other books, the full significance of the term **humanity**. It is used here in reference to the human race, past, present, and future. The obligations here referred to are to the present and to the future generations, especially the latter, for their descendants both concluding verses of the

Old Testament (Malachi 4:5,6), may well be extended to consideration of the people of this generation for their descendants both immediate and remote.

**Suggestions on Preparation and Presentation:** Study thoroughly the materials given in the text book and in addition any other books or government pamphlets, on conservation. Show how waste of coal oil and its products, or other fuel may bring suffering to future generations. Even though no one can answer, it is well to raise the question, How long will some of these essential resources last at the present rate of consumption?

#### Questions for Teachers

1. Why are we morally obligated to humanity to do our part in conservation of natural resources?

2. In what ways can we individually do our part, especially with respect to future generations?

#### Parents-Theological Class

##### WORK FOR JUNE

**First Sunday, June 6, 1926**

##### Uniform Fast Day Lesson

**General Subject:** The example of Jesus: what it bids us do.

**Special Topic:** The Second Temptation.

(See Superintendents' Department, this issue, for helpful suggestions.)

**Second Sunday, June 13, 1926**

##### Lesson 17. Modern Revelation

**Text:** Doctrine and Covenants.

**Objective:** Every person in the Church is subject to direction and discipline of one or more branches of the Priesthood, and is entitled to kind consideration and justice.

It will be observed that the divisions named in last lesson all refer to special callings in the organized Church. Elders and High Priests are distinctly said to be of the Melchizedek Priesthood. (Verses 7, 10, 11, and 12.)

Presidents of Stakes are not mentioned here probably because the Church at this time had not more than one organized Stake. In Section 124:134, 142 (and earlier), these officers are also designated:

"There is no office growing out of this

Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the Church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the Church than there is." (Joseph F. Smith, 74th Semi-Annual Conference Pamphlet, p. 87.)

The history of the Priesthood as given in this revelation has been discussed in Lesson 13.

1. The Necessity for Presidents in the Priesthood.
  - a. For High Priests, Elders, Priests, Teachers, Deacons. (Sec. 107:60-63; also 124:137, 142, 133-136.)
  - b. A President of the High Priesthood. (Sec. 107:64-67, 91, 92; also 124, 125-127.)
  - c. The President of the Aaronic Priesthood. (Sec. 107:68-70; also 124:141.)
  - d. Presidents of Seventy. (Sec. 107: 93, 94; also 124:138.)
2. The order in Judicial Matters.
  - a. The Bishop a Common Judge. (Sec. 107:71-76.)
  - b. The Council of the Church. (Sec. 107:77-81.)
  - c. Trial of the President of High Priesthood. (Sec. 107:82-84.)

In studying the part of Section 107 that deals with the order in the judicial matters in the Church, it must be remembered that all cases of controversy must first be referred to the Bishop. In any organized Stake, any appeals from the decisions of the Bishop are carried to the President of the High Priesthood of that Stake, which is the Stake President, who, with his counselors and the High Council of the Stake sit upon the case. It is only the most important cases that cannot be settled in the lower courts, that are carried to the Presidency of the Church. The Council of the Church has seldom been convened in the history of the Church. The special council that may try the President of the Church would be presided over by the Presiding Bishop of the Church.

Third Sunday, June 20, 1926

#### Lesson 18. Modern Revelation

Text: Doctrine and Covenants.

1. Sizes of Quorums of the Priesthood.
  - a. Deacons, Teachers, and Priests, (Verses 85-88.)
  - b. Elders and Seventy, (Verses 89, 90, 93-98.)
2. Verses 99, 100.

The organization of the Church as is indicated by Section 107, and the related sections, is very complete. Every member of the Church is watched over in some way by a part of the Priesthood. Even the most active enemies of the Church admire its compact organization. The existence of such a system in the Church, unequaled by any other church or nation, is of itself a strong testimony of the divine mission of the Prophet. Unlearned as he was, and removed from the centers where he might have received suggestions, he must have depended upon more than his own power for the inauguration of so perfect a system.

It is strikingly noteworthy that in April, 1830, the month of the organization of the Church, a revelation was received in which are mentioned all the chief officers of the Priesthood. Deacons, Teachers, Priests, Elders, High Priests, High Counselors, Bishops, Presiding High Priests and Apostles are mentioned in this revelation. (Read Section 20, 38, 66, 67.)

The later revelations on Priesthood did little more than to enlarge upon and define more closely the duties of these various officers. To anyone who reads carefully, however, the essential duties of the various grades of the Priesthood are fully outlined in Section 20 and earlier sections. Full grown, complete and perfect, though somewhat veiled, did the essential features of the organization of the Priesthood spring from the mind of the Prophet. So unlike is this to the normal growth of things that it is astonishing Joseph Smith, with only human powers, could not have done it.

No less surprising is the completeness of the information contained in Section 107. Especially is this surprising in view of how it came into being. If the Prophet had given a revelation on Priesthood to the Church as the mature result of his views, we might have expected a somewhat complete treatise. However, it came as an answer to a question. On March 18, 1835, the question was asked: on the same day the answer was given. Rounded and complete, through the medium of the Prophet, it appeared from the realms of the infinite to become the possession and joy of the finite world. Neither Joseph Smith nor any other man would

have been able to perform such a miracle by his own will.

Note further, that in the numerous revelations given the Prophet, nothing is taken back or changed. A statement once made, or a principle declared, stands forever. Growth may follow; the view expressed may be enlarged, but not changed. That fact, also, is eminent in the revelations on Priesthood. The original plan was found to be sufficient today. That is a testimony of the divine nature of the work.

Fourth Sunday, June 27, 1926

### Lesson 19. Modern Revelation

#### The Plan of Salvation

Special Topic: The Council in Heaven.  
Text: Doctrine and Covenants.

Supplementary Reference: Book of Abraham 3:22-28.

Objective: To show that the beginning of the plan of salvation was given by inspiration.

1. (Read Sections 121:32; 29:36, 37; 76: 25-29.) Another account of this great council was revealed to the Prophet in the Book of Abraham, which we recommend be committed to memory by all members of the class: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.

"And God saw these souls that they were good and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were

good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said, Here am I. send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him." (Book of Abraham, 3:22-28.) It was at this great council that the plans for this earth and the earth-life of the spirits, were discussed and decided upon.

#### Questions for Teachers

1. If Satan's plan had prevailed, would there have been free agency for man?

2. Without free agency would there have been good or evil in the world?

### A Simple Formula

If you want to boost the numerals  
That designate your pay,  
This simple little formula  
Will start you on your way;  
So, let it penetrate your brain  
And in your mem'ry sink;  
Keep thinking what you ought to do  
And doing what you think.

Keep thinking what you ought to do  
And how it should be done;  
You'll throw away a worn-out tool  
And get another one,  
Then scrape your worn-out methods  
Or they'll put you on the blink;  
Keep thinking what you ought to do  
And doing what you think.

Do what you think you ought to do  
And do it good and quick,  
Before some other thinking man  
Steps in and turns the trick.  
Let your thinking be constructive  
And your thought with action link;  
Keep thinking what you ought to do  
And doing what you think.

—H. G. Sisson, in Epworth Herald.



General Board Committee: *First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.*

## Second Year—Great Biblical Characters

### LESSONS FOR JUNE, 1926

First Sunday, June 6, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Second Temptation. (See Superintendents' Department, this issue for helpful suggestions.)

Second Sunday, June 13, 1926

Lesson 16. Joseph as Son, Brother and Father

Text: Genesis, chapters 42-50.

Objective: To show how love of and faith in God lifts man above littleness and sin.

- I. The famine required Joseph's brother to go to Egypt.
  1. They come to him for food.
  2. Joseph's temptation to punish for revenge because of their earlier treatment of him.
  3. He overcomes the temptation and as a servant of God arises above himself as Prime Minister.
- II. He received his father with great affection.
  1. His kindness to him evidence of his respect for him.
  2. He took Jacob's body back to the promised land for burial.
- III. His son Ephraim and Manasseh. In spite of environment and a pagan mother, he rears them in a knowledge of and faith in God.

#### Questions for Teachers

1. Is marriage outside one's own religious belief conducive of right living and happiness? Give reasons.

2. Give five reasons why Joseph was a great leader and why we consider him as an ideal.

Third Sunday, June 20, 1926

Lesson 17. Moses' Birth—Early Manhood

Text: Exodus, Chapter 1-4.

Objective: God is mindful of His

leaders and trains them long and well for really great service.

I. The birth and boyhood of Moses.

1. Conditions in Egypt.
2. Time—latter part of 16th century, or the beginning of the 15th century, B. C.
3. Israel increasing alarmingly.
4. The order to kill Israel's babies.
5. Moses saved by daughter of Pharaoh.

II. The training and education of Moses.

1. In the palace of the Pharaoh.
2. As leader in his armies.
3. As associate of his wise men.

III. Moses driven to Midian.

1. He killed an Egyptian task master.
2. He fled to Midian.
3. In Midian in training for forty years.
4. Supposed to have written Genesis there.

#### Questions for Teachers

1. What two incidents in the early life of Moses impresses you most and why?

2. What was the effect upon Moses of living so long in Midian? Compare with the preparation required of latter-day leaders.

Fourth Sunday, June 27, 1926

#### Written Review

1. What effect does the example of a good man or woman have upon you?

2. What circumstances or event occurring in the life of Isaac has impressed you and why?

3. Name two outstanding accomplishments in the life of Jacob that make him great in your estimation.

4. Could Joseph have attained to what he did if he had not served the Lord? Give three reasons for your answer.

## Advanced Theological—The Gospel and Man's Relationship to Deity

### LESSONS FOR JUNE, 1926

First Sunday, June 6, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Second Temptation.  
(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, June 13, 1926

**Lesson 16. Repentance—Historical Illustrations**

Text: Chapter 14.

Objective: To show that repentance, to be availing, must be sincere.

Supplementary References: The various Biblical and Book of Mormon references cited in the text.

Suggestions on Preparation and Presentation: Let the teacher select from the historic instances cited in the text, those he finds most suited to his class, and assign for preparation and report, to different members. Let particular stress be laid upon the following:

- (a) The danger of falling repeatedly into a transgression already repented of.
- (b) The forgiving, merciful quality of God's character.
- (c) The necessity that we be forgiving.
- (d) The consequence of persistence in sin.

**Questions for Teachers**

1. What is the relationship between repentance and forgiveness?
2. Upon what condition may forgiveness be expected?
3. Why is it necessary that we be forgiving?

Third Sunday, June 20, 1926

**Lesson 17. Baptism**

Text: Chapter 15.

Objective: To show that baptism is essential to salvation.

Supplementary References: Scriptures cited in the text.

Suggestions on Preparation and Presentation: Have an advance assignment to some member or members to tabulate, and classify all the scriptures which bear upon the necessity for baptism. Have an advance assignment to members to tabulate all the reasons they can give why one should be baptized.

**Questions for Teachers**

1. Tabulate and classify all the scriptures which bear upon the necessity for baptism.

2. Tabulate all the reasons you can give why baptism is necessary to salvation, and state which you think most important of all reasons.

Fourth Sunday, June 27, 1926

**Questions for Written Review**

1. Of what importance to you is it that you should have faith in the scriptures as the word of God?

2. Why is it important to you that you have an established faith in God?

3. What is true repentance and what is its effect upon the life of him who practices it?



**L. D. S. SUNDAY SCHOOL, ANAHEIM, CALIFORNIA**

Superintendent, Nels Newman; First Assistant, Albert L. Larson; Second Assistant, Hazen P. Allen; Missionaries, Elders Charles Higgs and Arthur Harris; Sisters Gwendolyn Nelson and Iris Coombs.



## SECOND INTERMEDIATE DEPARTMENT

*General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper*

### Second Year—Book of Mormon

#### LESSONS FOR JUNE, 1926

##### First Sunday, June 6, 1926

##### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Second Temptation. (See Superintendents' Department, this issue, for helpful suggestions.)

##### Second Sunday, June 13, 1926

#### Lesson 16. Missionary Experiences of Alma and Amulek

Text: Alma 9th to 15th chapters.

Objective: To teach that those who serve the Lord even while passing through afflictions are sustained by the Spirit of the Lord.

Supplementary References: Acts 12:1-19; 16:13-34; Latter-day missionary experiences.

Suggestions on Preparation and Presentation:

1. Chapters 9 to 13 should be carefully read by the teacher, and briefly discussed in the class. Special assignments should be made to pupils of passages to be read or memorized by them, such as Alma 9:26-28; 11:21-40; 13:21-26.

2. Story of imprisonment of Alma and Amulek for special assignment. Alma 14th chapter.

3. Conversion of Zeezrom. Alma 15: 1-12.

4. Alma and Amulek return to Zarahemla. Alma 15:13-18.

In making special assignments to pupils, teachers should wisely choose those who can take longer parts, while the more timid pupil may be assigned a shorter part. Always make assignment in writing.

##### Questions for Teachers

1. Mention some of the characteristics in Amulek that would class him as a true servant of the Lord.

2. Discuss the two visits of the same angel to Alma and the progress Alma had made between these visits.

3. Relate briefly a missionary experience similar to some that Alma and Amulek had.

##### Third Sunday, June 20, 1926

#### Lesson 17. Alma as Missionary

Text: Alma chapters 4 to 8.

Objective: To teach that in giving unselfish service one can rejoice even in the midst of trials.

Suggestions on Preparation and Presentation:

1. General assignment of text for home reading.
2. The teacher should give briefly to the class the instructions given by Alma, (Alma 5th, 6th and 7th chapters.)

##### Special Assignments:

- a. Ask one pupil to memorize and recite Alma 5:46-51, and another to recite Alma 7:7-13.
- b. Experiences of Alma in Ammonihah. (Alma 8:6-32.)
- c. Opposition of the wicked. (Alma 9:1-12.)

Passages to be memorized: Alma 7: 23-24.

##### Questions for Teachers

1. Mention striking points in Alma's testimony of the divinity of Christ.

2. What traits in Alma mark him as a great missionary?

##### Fourth Sunday, June 27, 1926

#### Questions for Written Review

1. Tell briefly the story of the conversion of Alma the Younger.

2. How did the sons of Mosiah show they had truly repented?

3. Tell the missionary experience that you like best that we have studied.

4. Quote a passage you have memorized in the last three months.

### Fourth Year—"What Jesus Taught"

##### First Sunday, June 6, 1926

##### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Second Temptation. (See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, June 13, 1926

**Lesson 16. The Meaning of Repentance.**

Text: "What Jesus Taught."

Objective: To teach that to repent means to quit doing wrong.

To Teachers:

After the class has brought out the principal points in the lesson as presented by the author, find out what they mean by the word "repentance." The closing paragraph in the lesson give in a few words. Have the class analyze and illustrate the definition as given there.

How are you going to make them feel a real urge toward repentance? If repentance means to them a turning away from mistakes and errors, have them show what men and women do in every day business life. If a farmer finds out that he is following wrong lines in his work, what does he do in order to get better crops?

If a business man finds that his book-keeping system is wrong, what does he do?

If an athlete discovers that his method of training is not producing proper results, does he change? These and many other illustrations will suggest themselves to the class. See if your boys and girls have any particular objective in life. What is it? Doubtless, to gain salvation. What do they think will bring them to that reward? What things should they do? What practices must they set aside and overcome? What value does repentance have to boys and girls? How does their daily, constant repentance help the entire Church when each member is each day repenting of something that is prejudicial to salvation and happiness?

A fitting conclusion will be to suggest as a daily practice: To sum up our day's work each night. Discover the thing that should be put out of our lives and resolve to "repent" of it thereafter. In short, suggest a practical system of repentance.

Remember the memory gem.

**Questions for Teachers**

1. What inspires repentance?
2. How can one increase his power to repent? How is it decreased?

Third Sunday, June 20, 1926

**Lesson 17. Baptism by Immersion**

Text: "What Jesus Taught."

Objective: To teach that baptism is a necessary part of the plan of salvation.

**Suggestions to Teachers:**

Are you, fellow teachers, succeeding in having these lessons read at home by the boys and girls? Is your assignment made in so "tempting" a manner, that they feel impelled to get the whole story, as it appears in the text book?

Concerning this lesson, the class should have been asked to ascertain facts about their own baptism. They should come prepared today to tell how, when, why and by whom they were baptized. It will be upbuilding to them to have a rather complete discussion by them on the underlying principle of baptism. Let them get the thought clearly in mind that it has with us a two fold purpose. The comparison with death should be made, so that the impression will be left that there is a sacred duty resting upon all boys and girls who are baptized to let die the bad habits and thoughts and evil practices. In short, bring home the application that it may live with them each day. You will not fail to have them recite the story of Christ's own baptism. The picture will help them visualize that event. The author has told of Christ's teachings concerning baptism. His words to Nicodemus are so striking that they may properly form the text to be memorized today. How was Joseph Smith baptized? Every one in your class should learn the story. After all, why are you teaching this lesson? What particular truth or truths do you wish to implant in their hearts? Surely, every boy and girl is entitled to know and feel that he or she has had the same kind of baptism, administered by the same kind of authority as the Savior Himself. Here is established a kinship with Him. This chapter is so full of beautiful thoughts on the subject that the teacher should see to it that they become the property of the class.

**Questions for Teachers**

1. Why should good people be obliged to submit to baptism in order to gain salvation?
2. Why do you think baptism was instituted as an ordinance?

Fourth Sunday, June 27, 1926

**Written Review**

1. Why do you pray?
2. What good does the Church do for you?
3. Tell how anybody can repent?
4. What can you do to help the Church?



*General Board Committee: First and Second Years, George M. Cannon, Chairman, and Josiah Burrows; Third and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.*

## Second Year—Bible Stories

### LESSONS FOR JUNE, 1926

First Sunday, June 6, 1926

#### Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: The Second Temptation.

(See Superintendents' Department, this issue, for helpful suggestions.)

Objective: To teach that resistance to temptation makes stronger the one who yields not to temptation.

Suggestions on Preparation and Presentation: Boys and girls of First Intermediate age are old enough to begin to take a stand resolutely against the temptations of the day. The boy who resists the invitation to smoke grows stronger and more able to resist the next temptation. To yield is not a sign of strength but of weakness. Boys glory in the idea of doing things that require strength. They can be appealed to now more effectively than at a later time in their lives. The advantage of good company, good companions, is a wonderful advantage. Stress the importance of choice friends and chums to both girls and boys. Then get the pupils to have the missionary spirit—the desire to help those who have yielded to temptation to abandon their bad habits.

#### Questions

1. How can one best resist temptation? That is, name the agencies most helpful in resisting the temptations that come to us most in life?

2. What helps young Missionaries going out into the world to preach the Gospel to resist temptations awaiting them, and to keep the Commandments of the Lord while out in the world?

3. Is the claim true made by "wets" that the young are injured more by prohibition than the youth of a former day were by the saloon, and by the open sale of wines and beer?

#### Second Sunday, June 13, 1926

#### Lesson 16. The Ten Commandments.

Text: "Children of the Promise,"

Chapter 17. Also Exodus, Chapters 19 and 20.

Objective: To teach that he who keeps the Ten Commandments pleases his Heavenly Father, and makes an ideal neighbor in any country.

Suggestions on Preparation and Presentation: The Ten Commandments are the foundation upon which is built the law of every civilized nation. As given in the 20th chapter of Exodus, pupils may be somewhat confused as to the beginning and the end of the various commandments. The teacher should clearly point out the several commandments. For convenience in memorizing, many of the schools have in their libraries the Ten Commandments printed on a card with each Commandment numbered. Where these are not available the teacher may point out the verses in Chapter 20 (of Exodus) which constitute each Commandment. First Commandment, verse 3; Second Commandment, verses 4-5; third, verse 7; fourth, verses 8, 9, 10, 11; fifth, verse 12; sixth, verse 13; seventh, verse 14; eighth, verse 15; ninth, verse 16, and tenth, verse 17.

#### Question for Teachers

Which are the two great Commandments. Give them in their order of importance and state their relation to all the other Commandments. (See Matt. 22:36-40.)

#### Third Sunday, June 6, 1926

#### Lesson 17. The Long Way Round

Text: Chapters 18 and 19 of text book; also Numbers, Chapters 13-14; Deuteronomy, Chapter 34.

Objective: To teach that the promises of the Lord are predicated upon those who are to be blessed keeping His Commandments.

Supplementary References: Teachers may well read their Bibles, covering the five books of Moses (first five in the Bible), and in this way qualify themselves for the work of teaching a class. But the texts above given will give a good idea of the lessons to be now presented to the pupils.

The Lord had promised the "Holy Land" to the Israelites and had they

fully carried out His instructions they might readily have entered. But because of their various rebellions and their murmurings and particularly because of their attitude upon receipt of the report of ten of their chief tribesmen who all reported that they could not overcome the inhabitants of the promised land, the Lord decreed that none of that generation over twenty years of age should enter the promised land except Caleb and Joshua, the two tribesmen who reported in favor of going boldly in and possessing the land.

#### Questions for Teachers

1. How many tribesmen went in as spies to view the promised land and what was their position among the tribes?

2. Describe the report made by those afraid to enter the land; tell also the report made by two who favored going into the Promised Land, and give the names of these two.

Fourth Sunday, June 27, 1926

#### Questions for Written Review

1. Tell the story of Joseph, the son of Jacob; and give three reasons why you think he was worthy of the blessings the Lord gave him.

2. Tell the story of Moses and what you think makes men regard him as one of the greatest men told of in the Bible.

3. Tell about the Ten Commandments; through whom they were given by our Heavenly Father, and name the two that are the greatest of the ten.

### Fourth Year—Ancient Apostles

First Sunday, June 6, 1926

#### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Second Temptation.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, June 13, 1926

#### Lesson 16. The Third Imprisonment.

Text: Ancient Apostles, Lesson XVI.

Objective: To teach that God always answers a united prayer.

Supplementary References: Read King Hezekiah's prayer (II Kings 19:15-35)

and tell the story of Israel's escape from the King of Assyria. Some of the escapes of the Prophet Joseph were very remarkable as related in the History of the Church. Similar incidents known to class members may be considered to impress the children that God hears us and answers our earnest prayers.

Suggestions on Preparation and Presentation: A vivid picture of Peter's deliverance should be made on the minds of the pupils. The picture in the text may be useful, but if used tell the class that angels do not have wings. Missionaries have often had remarkable escapes from prison or from being sent to prison. By the end of the recitation the whole class should be imbued with a strong feeling that God hears and answers our prayers.

#### Questions for Teachers

1. Tell what kind of man Herod was and what was his fate.

2. Tell where to find in the Scriptures a promise that our prayers will be answered.

Third Sunday, June 20, 1926

#### Lesson 17. Closing Scenes of a Righteous Ministry

Text: Ancient Apostles, Lesson XVII.

Objective: To teach that a strong character is not made all at once, but by many noble deeds and trying experiences.

Supplementary References: Recall some of the great things done by Peter, and show how carefully he was trained by the Savior for his important mission.

Suggestions on Preparation and Presentation: Children of the Intermediate grades are in what is often called "the hero-worshipping age," as they are so strongly impressed by the personal achievements of characters they admire. They too often select their hero and glory in his deeds without regard to their worthiness. They thus form ideals that influence their own lives. Peter is a true type of hero. The author of our text has emphasized his personality rather than his doctrines and mission. The latter could not at this age make so strong an appeal as the former, and the lessons should be so given as to make the pupils feel and enjoy the great and noble traits of Peter as shown in his many trying experiences.

These lessons should have a different and higher result than stories of the "Jack-the-Giant-Killer" type or the blood and thunder Greek myths so often taught in public schools for their supposed literary values. The Sunday School is forming characters very different from that of the war-like Greeks.

#### Questions for Teachers

1. Mention five incidents in Peter's life

that were calculated to make him stronger and better.

2. Why can a boy, who says he cannot quit smoking cigarettes, never become great as long as he thinks that way?

**Fourth Sunday, June 27, 1926**

#### Written Review

1. Mention two incidents where Jesus restrained Peter's impetuosity.

2. What kind of a man was Peter?



*Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, Mabel Cook, Tessie Giauque, and Lucy Gedge Sperry*

#### LESSONS FOR JUNE, 1926

##### Preview Questions

1. Enumerate some of the temptations that come up against us through an appeal to vanity.

2. Again put in writing, that you may grasp their significance the more, which of the "Great Objectives" of Stories from the "Life of Christ" are brought out clearly in the June lessons, and how.

3. Give scriptural reasons for our belief that all mankind shall be resurrected. (See Ezekiel 37:11-14; John 5:28-29 and 12:32; Acts 24:15; I Cor. 15:22; Revelation 20:12-15.)

4. What injunction did the Lord place upon His disciples in the meridian of time that rests upon the Church today? (See Mark 16:15-18; Matthew 28:19-20.)

5. On the day of Pentecost the disciples were endowed with a great gift which you received when confirmed a member of the Church. What was it and how should it be cultivated?

6. What occurred after the death of the disciples of our Lord, which had a serious effect upon the Church established by Him, and which made necessary the coming of an angel to the prophet Joseph Smith? What important work was done in the sixteenth century having a bearing upon the great development of religion in the nineteenth century? (See "Outlines of Ecclesiastical History," by Roberts.

**First Sunday, June 6, 1926**

##### Uniform Fast Day Lesson

The example of Jesus: what it bids us do.

Subject: The Second Temptation of Jesus.

Text: Matt. 4:5-7.

References: Papini's, "Life of Christ," pages 63-67; Talmage's, "Jesus the Christ," pages 130-131; Farrar's, "Life of Christ," pages 71-72; Smith's Bible Dictionary, (look up "pinnacle.")

Objective: True popularity is gained by the development of the moral teachings of Jesus.

##### Lesson Outline:

1. The Second Temptation of Jesus.
  1. The situation: Christ and Satan on the pinnacle of the temple.
  2. Satan tempts Jesus.
    - a. To cast Himself down.
    - b. To call for divine aid.
  3. Force of the temptation. To gain fame on earth.
  4. Jesus' answer.
5. Its significance in life of a child. Gaining false popularity through—
  - a. Dare-deviltry.
  - b. Bravado.
  - c. Pugnacity and physical superiority.
  - d. Deceit.

- II. The example of Jesus: what it bids us do.

Strive for true popularity through

- Kindness and love.
- Service.
- Sweetness of disposition.
- Respect for right of others.
- Honesty.
- Truthfulness.

(Note: The foregoing outline is given instead of the usual story with its approach and application, to illustrate the outlining of Fast Day lessons and especially the calling attention of teachers to how to bring out the significance of Biblical events in the life of a child and the application of the lesson taught.)

#### Lesson 34. The Resurrection

Text: "Bible and Church History Stories."

Additional References: Talmage's "Jesus the Christ," pages 678-694, (teachers should read also pages 670-677); Farrar's, "Life of Christ," pages 512-526; Papini's, "Life of Christ," pages 380-405.

Song: "Easter Morning," D. S. S. Song No. 250, (to be sung by teacher if not known by children.)

#### Second Sunday, June 13, 1926

#### Lesson 35. The Ascension

Text: "Bible and Church History Stories."

Additional References: Talmage's "Jesus the Christ," pages 695-699; Papini's, "Life of Christ," pages 405-408.

Song: "When Jesus Shall Come," D. S. S. Song No. 74, to be sung by a teacher at close of story.

#### Third Sunday, June 20, 1926

#### Lesson 36. The Great Pentecost

Text: "Bible and Church History Stories."

Additional References: Talmage's "Jesus the Christ," pages 700-705, (teachers should read on to end of book.)

Song: "Baptism," Kindergarten and Primary Songs, (Thomassen), page 27.

#### Fourth Sunday, June 27, 1926

Opportunity is given the teacher to do one of the following things during the class period today:

Tell of Christ's ministry to the Nephites, (see Talmage's, "Jesus the Christ," pages 721-740.) Relate the story of the apostasy with the view of impressing the children's minds with the need of a restoration, (see Talmage's, "Jesus the Christ," pages 745-757.)



L. D. S. SUNDAY SCHOOL, TORRANCE, CALIFORNIA

Organized last June, under direction of Conference President, Elders Reed Rushand and Floyd C. Anderson. Officers, Van Ness M. Harris, Superintendent; Neils P. Jensen and Chauncey Butcher, First and Second Assistants respectively; Bernice Butcher, Secretary.



# KINDERGARTEN DEPARTMENT

*Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson, Blanche Love Gee and Inez Witbeck*

## LESSONS FOR JUNE, 1926

First Sunday, June 6, 1926

### Uniform Fast Day Lesson

Topic: The Temptation of Jesus.  
"Thou shalt not live by bread alone,"  
etc., Matt. 4:7.

Text: Matthew 4:5-8.

Time: After the baptism of Jesus.

Place: The Holy City.

Objective: Courage to resist temptation  
brings strength.

I. Satan takes Christ to the Holy City.

1. From the wilderness where He  
fasted.

2. Setteth Him on the pinnacle of the  
Temple.

II. He attempts to test His faith.

1. The setting.

a. The surrounding country.

b. Beautiful colonnades of the  
Temple.

(1) Ecclesiastics, (High Church  
authorities.)

(2) Gossip seekers from the  
city.

(3) Visitors from the country.

2. He calls attention to God's promises.

"If Thou be the Son of God

\* \* \* angels will have charge  
concerning Thee."

3. He wishes Christ to see:

a. That He would receive the ap-  
plause of the multitude.

b. That His life's work might be  
made easier.

III. Jesus' second victory.

He expressese faith in God.

a. He quotes scripture—"Thou  
shalt not tempt the Lord Thy  
God." Matt. 4:7.

b. He abides by it.

Application: Three boys break window, two ran away, one stayed and met the owner of the place. What do you think of his attitude?

Suppose a boy has a tooth that should be pulled. Which shows the greater courage—to have the tooth pulled at once, or suffer for a time? Going in somebody's yard against mother's wishes.

Rest Exercise: We gain strength to resist temptation to do wrong by quickly choosing the right, whether it be deeds,

words or actions. June is the month of flowers. We may do a kind deed by making our flower gardens a joy to others. We may dramatize caring for our flower gardens as the children suggest. Water them. Rake the soil around them. Drive sticks into the ground for the climbing flowers to lean upon. Gather the blooms. Take them to the sick or old.

Songs: "Pansies," (D. S. S. Songs, No. 127); "Let's be Kind to One Another," (D. S. S. Songs, No. 239.)

Second Sunday, June 13, 1926

Topic: Bird Sunday.

Text: "Sunday Morning in the Kindergarten;" Jeremiah 8:7; Gen. 1:20; Matt. 6:26.

Objective: Aiding in the care of birds will help to make our homes bright and insure protection from insect pests.

Suggestions: Lead children to see the blessings derived by caring for God's creatures. Why God gave them to us. How many ways we can show our appreciation for the blessings we have received by caring for His birds.

Use pictures and let children talk about the birds that they have seen. Where they build their nests, how they care for the young. The kind of food they eat, the songs they sing, and the good they do.

Suggestive Songs: "The Song Birds," Kindergarten and Primary Songs, page 51.

Memory Gem:

"Dear little friend in your nest in the tree,  
Caring for baby birds, only three;  
Come, I have crumbs for you to eat,  
Then you may sing me your songs so  
sweet."

Rest Exercise: The birds are our friends. The children can name many ways of caring for and protecting them. Dramatize their suggestions. Feed those who stay with us in cold weather.

Carry a pan of water slowly and carefully to a shady place in the yard, for the birds to drink from. Frighten away the cat that sometimes catches the birds.

Third Sunday, June 20, 1926

Topic: Abram and Lot.

Time: When the Lord called Abram.

Place: From Haran, Canaan to Egypt.  
 Text: Genesis 13.  
 Reference: "Sunday Morning in the Kindergarten," lesson 54.

Objective: We are pleasing God and keeping His commandments if we are unselfish in dealing with others.

Suggested Songs: (Same as June 13th.)  
 Suggestions: Abram and Lot willing to sacrifice their homes and friends in order to obey the Lord's call.

Their long and tedious journey did not discourage them. They built altars and worshipped God. When the promised land was reached, contention arose among the servants. Abram's great desire for peace between him and his nephew. He offers his nephew first choice.

He received great blessings from his Heavenly Father.

Lead the children to see how they, too, can be unselfish with one another, with toys, candy, apples, picture books, pets, etc. Share food and shelter with those in need.

Rest Exercise: When our friends come to visit us we let them choose which of the playthings they would like to play with.

This one may choose the ball, (dramatize throwing the ball.) Another may choose a jumping rope, (jump very quietly.) Another may choose the doll carriage, (push it back and forth.)

Memory Gem:

Is there a cross word that tried to be said?

Don't let it, my dear, don't let it;  
 Just speak two pleasant ones, quick, instead,  
 And that will make you forget it.

Fourth Sunday, June 27, 1926

Topic: Tithing paid in early times.  
 Text: Genesis 14:20; 28:19-22; Hebrews 7:4, 5; Deut. 12:6; 17; 14:22-25.

Time: Just after the great battle of the four kings.

Place: Between Beersheba and Haran.  
 Reference: "Sunday Morning in the Kindergarten," lesson 55.

Objective: The Lord blesses those who pay their tithing willingly.

Suggestive Songs: "The Little Tenth," Kindergarten and Primary Songs, page 26.

Memory Gem:

I know what tithing is,  
 I can tell you every time;  
 Ten cents from ev'ry dollar,  
 A nickle from a half  
 And a penny from ev'ry dime."

Rest Exercise: Let us walk quietly to the Bishop's house with the tithing in our hands; step quietly up the steps to the porch; ring the door bell. Boys remove their hats and say, "How do you do, Bishop? (state his name) I have brought you my tithing." Say, "Thank you," as we take the receipt from him. Girls bow. Say "Good-bye," and walk quietly home.

## My Lost Letter

By Leona Holbrook

I wrote a letter to my love,  
 I used my very longest pen;  
 But it was stolen in the night  
 By naughty little fairy men.

Next day I went to Toadstool Town,  
 And there I found the wicked thieves,  
 They'd nothing on except their wings;  
 I always thought that elves wore leaves.

I made them give my letter back,  
 And then I put it in the box.  
 Next time I go to Toadstool Town  
 I think I'll take those elves some frocks.



# RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,  
Brigham Young University*

## RELIGION CLASSES IN CANADA

The Raymond First Ward reports that the provincial government, in Alberta, has kindly given permission to the Latter-day Saints to have one-half hour each week for religious instruction in their schools. Wednesday, from 3:30 to 4:00 is used in most of our schools and the religion class courses are being covered. Many of the regular school teachers also teach their own class religion during the period—but in classes where the teacher employed is not a Latter-day Saint another teacher takes over this work. Consequently religion class here is efficient and regular.

### Illustrative Lesson Given by May Hammond

**Subject:** The Little Boy Who Wanted to be a Soldier.

**Grade I.—Ages 6-7.**

**Aims:** To show that it is not necessary to be a soldier in order to be brave.

**Procedure:**

1. Telling the story.
2. Reviewing in the minds of the children.
3. Naming the characters.
4. Choosing the characters.
5. Planning the play.
  - (a) Costumes.
  - (b) Scenery.
6. Playing the story.

### Learning by Observation and Imitation

Through the organs of sight impression which promote those changes which we call education are received. In the realm of religious education the ideas of God and His love and concern for us may be obtained by observing nature. Such observation becomes most meaningful when supplemented by discussion on the part of the teacher, of the meaning, purpose and significance of the natural phenomena and the relation of these to the purpose intended.

The photographic art has brought within the reach of the teacher much valuable material for observation. The pictures, both moving and still, serve as a means of giving vivid and accurate impressions. They promote vicarious living in environments that are full of interest. The moving picture is a valuable device for educational purposes, but in the midst of such a miscellaneous offering the good and wise teacher evaluates the quality and significance of the films to be presented and acts as an ad-

visor to the class and recommends those that are most worth while.

The acts of worthy men and women in all walks of life are worthy of imitation. For ideals, for choosing heroes of youth, biography of the men and women who have served humanity will serve as unfailing source of significant and interesting materials. Many lessons, otherwise poverty stricken, may be greatly enriched by choosing incidents from the lives of great characters of the past and present. Encouraging of the imitation of worthy deeds of these people enriches the outside activity phases of teaching and helps to impress the value of the lesson given.

### Illustrative Lesson Given by Hazel Clyde

**Group II (2nd Grade)—8-9 years.**

**Lesson Type:** Pupil Learning by Observation.

**Topic:** The Lost Sheep.

**Materials:**

1. Children's experiences.
2. Stories.
3. Pictures.
  - a. The Lost Sheep.
  - b. Divine Shepherd.
  - c. The Shepherdess.

**References:** "Sunday Morning in the Kindergarten" Matt: 18:11-14; Luke 15:3-17.

**Aims:** Jesus loves and cares for His children.

**Procedure:**

1. Prayer—By a child in the group.
2. Song—The Lord is My Shepherd.
3. Arrange children in a group so all are able to see picture and hear stories.
4. (Show pictures of sheep.) Let children tell about their pet lambs at home. How do you care for your pet lambs? (Children tell how they feed and care for their pet lambs.) Do you know what we call a person who takes care of sheep in the mountains? (Show picture of The Good Shepherd.) This good shepherd loves his sheep. Can you tell why? He names each sheep just as our fathers and mothers gave us a name. Each evening this good shepherd counted his sheep as they came into the fold. If any were not there he hunted for them that all would be safe for the night (show picture again.) Discussion of Jesus, His kind and tender face. This little lamb has strayed away from the fold.—Tell story 9 "The Lost Sheep".

### Learning by Listening

Under this caption Dean L. John Nuttal, Jr., of the College of Education of Brigham Young University has given in a booklet issued by the Extension Division of his institution some good ideas on the process of learning by listening. While the material was not presented to the Religion Class teachers alone, it certainly applies to the teaching of Religion Classes.

His outline is given here:

Listening is a student activity. It plays a major part in the learning process. If listening is to serve its largest purpose in our education, especially in the class room, something of *importance* must be presented by the teacher verbally; that is, whatever is presented must be worth listening to. Listening as an educational activity is employed when—

- (a) The teacher has instructions to give in the form of lecture. This factual material should be logically arranged and interestingly presented. The lecture method of teaching can be and often is overdone.
- (b) The teacher and students present significant stories either by retelling or reading. The greatest shortcoming of this otherwise effective device is the material irrelevant to the purpose of the lesson.
- (c) Reports of reading or travel experiences, etc., are to be presented by either members of the class or others who have been invited to speak. This activity has not been used to the extent that its virtues would merit.

Listening activity serves its largest purpose when precautions are taken by the teacher to—

- (a) Motivate listening by the use of such devices as follows: (1) Secure the attention of all present. This may be done by standing before the class with an attitude of expectancy; (2) refusing to proceed while confusion exists; (3) telling an interesting experience that will prepare the minds of the students for the lesson proper, etc.
- (b) Develop an attitude of expectancy; (1) by appealing to experiences of the group; (2) by showing a picture that has connection with that which is to follow in detail, etc.
- (c) To make sure that material is clearly and pleasingly presented. This presentation can be improved by going over the lesson to be presented a time or two in imagination.
- (d) Supplement, when possible, the verbal presentation by showing the class pic-

tures that are relevant to the situation. This promotes clear visualization.

### Religious Pictures Every One Should Know

"Pictures help to create an atmosphere for worship," said Professor B. F. Larson, in his talk before the Leadership Week visitors who had registered for the course in "Art as an Aid to Better Teaching." "They help us to better understand the dress and customs of Bible people. They help to fix religious ideas and to strengthen religious ideals.

"Whenever possible religious pictures used in the home and in the class-room should be works of art rather than crude illustrations. It was not until the thirteenth century that men began to paint pictures of the nativity and of the life of Jesus and the apostles. In 1304 Giotto began to paint the life story of the Virgin and the Christ in the Chapel of the Arena at Padua. Since that time many of the great masters have painted the same subjects, improving, in many ways, upon the work of the great father of modern painting. Christian art had its real beginning with Giotto.

"The following list of pictures are valuable aids in teaching religion:

#### The Annunciation

Mary is told that she will become the mother of the Savior.

The Annunciation, by Raibolini.

The Annunciation, by Charles Plessard.

#### The Immaculate Conception of the Virgin

Picture painted by Titian.

Picture painted by Murillo.

This picture will be on the Juvenile cover next month. (April).

#### The Visitation of Elizabeth and Mary

The original in Florence, painted by Albertinelli.

Picture in Paris, painted by Chirlandajo.

#### Holy Night

Arrival of the Shepherds, by LeRolle.

Adoration of the Magi, by David Gerard.

Holy Night, painted by Correggio.

Adoration of the Shepherds, by Murillo.

#### The Flight Into Egypt

Picture in Florence, painted by Fra Angelico.

Picture in Rome, painted by Baroccio.

#### The Holy Family

Mary and Jesus with Elizabeth and John, by Raphael.

Picture, Holy Family, also in Paris, painted by Murillo.

#### The Madonna and Child

The Sistine Madonna, in Dresden, painted by Raphael.

The Madonna of the Chair, in Florence,  
painted by Raphael.

The Madonna of the Goldfinch, in Florence,  
painted by Raphael.

The Madonna of the Grandduke, in Florence,  
painted by Raphael.

The Madonna of the Pesaro Family, in Venice,  
painted by Titian.

Madonna and Child, by Bellino.

Madonna and Child, by Luini.

The Virgin and Child Jesus in Florence,  
painted by Notti.

**The Baptism of Jesus**, by Titian.

Christ and the Doctors, by Hoffmann.

**The Woman at the Well in Samaria**

Picture in National Museum at Naples,  
painter unknown.

**The Woman Taken in Adultery**

Picture in Brussels, painted by Rubens.

**The Last Supper**

Picture in Milan, painted by Da Vinci.

Picture in Paris, painted by De Champaigne.

**On The Cross**

Erection of the Cross, painted by Rubens, Picture in Antwerp.

Descent from the Cross, (in Antwerp)  
painted by Rubens.

The Crucifixion, (in Brussels) painted by Van Dyck.

Christ on the Cross, (in Antwerp)  
painted by Rubens.

Christ on the Cross, (in Paris) by Rubens.

The Descent from the Cross, picture in Hague, by d'Wyden.

**The Entombment**

Picture in Paris, painted by Ribera.

Jesus Christ at the Door of the Tomb,  
picture in Rome, painted by Caravaggio.

**The Disposition of the Christ**, picture in Florence, painted by Barolomeo.

**The Resurrection**

Jesus Appears to Mary, picture in Florence, by Fra Angelico.

**Picture of Jesus**

The Head of Christ, in Milan, painted by Da Vinci.

Jesus at the Age of Twelve, painted by Hoffman.

With the Wreath of Thorns, (in Paris)  
painted by Guido Reni.

The Holy Face, (crown of thorns) (in Antwerp) painted by Bouts.

**With Disciples at Emmaus**

Picture in Paris, painted by Rembrandt.

**Mary Magdalene**

Picture in Naples, painted by Titian.

**Life of Peter**

Saint Peter, picture in Brussels, painted by P. Van Lint.

Peter Denies Christ, (in Rome) painted by Caravaggio.

Crucifixion of Peter, (in Rome) painted by Guido Reni.

**Hagar and Ishmael**

Hagar and Ishmael in the Desert, in Brussels, by Navex.

Hagar and Ishmael, in Paris.

**Old Testament Prophets**

Pictures in the Sistine Chapel, painted by Michael Angelo.

**Pictures Illustrating Prayer**

The Blessing, (in Paris) painted by Chardin.

The Prayer (in Amsterdam) painted by J. M. Schalekamp.

The Prophet Samuel.

Prints of these works of art may be had from the Perry Picture Co., Boston, Mass., and other picture houses whose catalogs may be had free or for a small fee.

### The Treasure Island of Books

When I have read a glorious book,  
'Bout Peter Pan and Captain Hook,  
Or David Copperfield, or Jim  
In "Treasure Island" (I love him!),  
It seems to me there is no fun  
Like reading books beneath the sun.  
They waken dreams within my mind;  
They somehow make me brave and kind.  
Perhaps when I am older, too,  
I'll try to write a line or two  
To help some other boy be strong,  
And go through life with laugh and song!

—*Earl Biglow Brown, in Boy Life.*

## In Defense of Monkeys

By *Shimpan Z. Monkey*

I see in the papers that you human folks have up a hot argument on evolution, and I want you all to understand that we monkeys are interested in that. When it comes to bringing such awful charges against the noble monkey race, as some of your scientists have done, it is time for us to speak up and defend ourselves.

A man by the name of Darwin made the statement that you can trace your ancestry back to us monkeys and, according to the latest information I can get, all your scholars of the present day accept the Darwinian theory, and claim that the truth of it is too strong to be denied.

Being an educated monkey, I have studied Darwin and his followers pretty carefully myself and I admit they put up some very plausible arguments. Some of their statements are no doubt very convincing to the limited mentality of a mere human, but to the strong intellect of a monkey they are as flimsy as cobwebs.

And now, Mr. Editor, with your kind permission, I will proceed to give your readers a few monkey reasons why the Darwinian theory cannot be true.

In the first place, monkeys are peaceable folks. We never invented gunpowder, submarines, poison gas and TNT.

We have never had a great world war among ourselves and butchered up and starved 20,000,000 monkeys just to humor the whims of half a

dozen monkey kings and kaisers. We have more sense than that.

We hardly ever get sick if we are let alone. It is only when taken captive and kept in your human society that we pine away and die prematurely. Therefore we have no use for doctors and drug stores, hospitals and hot water bottles. We have never had a lawsuit over a line fence, and we don't need a great army of monkey lawyers to protect our personal interests from other monkeys.

We don't drink corn "likker" or smoke cigars, chew tobacco or dip snuff. We have more self-respect than to touch these nasty things.

We monkeys don't have to make money in order to live. We don't have to sweat in dirty factories, nor sit humped up all day counting column after column of foolish figures on paper. We know how to get along and live our lives in peace without so much bother, and I'll bet five bushels of cocoanuts against your store teeth that we get more enjoyment out of life than you do.

If you men had half as much sense as monkeys, you surely could see that there is no blood relation between us. Our way of living is simple and satisfactory, while yours is very complicated and uncomfortable. The differences are far greater than the resemblances, and therefore any attempt to prove a common origin is bound to end in failure.—*Health Culture*.

Of all wild beasts preserve me from a tyrant; and of all tame, from a flatterer.  
—Ben Johnson.

Constant activity in doing good, and endeavoring to make others happy, is one of the surest ways of making ourselves so.

Let our prayers, like the ancient sacrifices, ascend morning and evening. Let our days begin and end with God.—Channing.



# CHILDREN'S SECTION

## Boys Who Made Good

The Second "Jeremiah," Jerry Moore, Corn Champion

By John F. Cowan

One "Jeremiah" whom every Sunday school boy knows, is described in the Bible. The "Second Jeremiah" was Jerry Moore, a South Carolina Farmer boy who set a new pace in the number of bushels of corn grown per acre. On worn-out land on which his father grew but twelve bushels an acre, while the state average was but sixteen bushels, Jerry coaxed at the rate of one hundred fifty-two and one-half bushels.

But there was another boy, behind Jerry Moore, for he was one of the Corn Club boys of Dr. Knapp, son of a Baptist minister, who was commissioned by the Department of Agriculture to start what is known as the Boys' Farm Club movement, and who began in the South encouraging boys to try to grow more and better corn, potatoes, hogs, cotton and all kinds of farm products.

And the way Jerry Moore and the rest of the hundreds of thousands of boys and girls now in these clubs did it was the most careful and painstaking methods. They saved every scrap of stable manure, dead leaves, decaying vegetable matter, ashes, everything that would fertilize. With aching backs they hoed weeds and crab-grass and kept the soil loose and fine. And the result was that Jerry Moore and the others more than doubled the value of the corn crop in

South Carolina, and did equal things for other states.

Another fine result was that Jerry Moore and many other prize winners were given free trips from home states to New York, down the Hudson and on to Washington, where they were introduced to the President. That's what they got for being just the best farmers they knew how.

It pays to do and be the best you can, at any cost, in farming, school work, character—everything.

## Why Should a Girl Have—

A Fit Body?

By John F. Cowan

Not only why shouldn't her body be well fed, clothed and in conformity to rules of hygiene; but why not well employed? A body that exists for its own physical gratification is a dead weight on society—a parasite. One should be ashamed of a useless body. There are two self-respecting ways of using the body:

1. By putting it to work. A body that shirks the manual tasks common to humanity, or whose brain isn't helping on the world's thinking, is not playing fair—is a slacker. Every normal home girl should take her share of the necessary household work, even while in school. Many girls have to earn their way through high-school and college by doing housework—part-time cooking and cleaning, or caring for children. A school girl who doesn't share household duties is either being cheated of her rights, or is a shirker.

She's riding as a passenger instead of working as one of the crew.

2. By Recreational Play. To be a well-balanced girl one needs some athletics. If she has no tennis rackets, snow shoes, butterfly net, Indian clubs, golf bag, hand ball, basket ball, skates, bathing suit, bird book, home exerciser, Girl Scout outfit, there is something wrong. She needs out-door life. But work may be so exacting that she is denied this—even her "daily dozen." There's always this consolation, honest work is the best gymnasium.

Sometimes students, and society girls, become nervous wrecks who might have established a margin of safety by an hour's walking or gardening. On the other hand, some suffer from "tennis craze" or other excessive exercise. There's a sensible middle ground that makes a girl a cheerful companion, a capable home manager, a successful woman of affairs with physical stamina to carry on, and perhaps become governor of a state, or a congresswoman.

### Jerry and Jessie Make a Present

By Olive F. Woolley Burt

Jerry and Jessie were pondering. Mother knew it by the way they bent their heads together as they sat in the window seat; Father knew it by the whispering, almost loud enough to hear; Aunt Jane knew it by the frequent trips to treasure box and rag bag. And Aunt Jane knew that the problem was serious, for the brows of the twins were wrinkled with worry.

As soon as there was a good opportunity, Aunt Jane asked, "What is it? Can you tell me?"

Jessie looked up with relief.

"Oh, yes, Auntie Jane. It's Mother's Day. What are we going to do?"

Jerry added, "Of course Father will give us some money to buy flowers,

but we thought—." He hesitated.

"We wanted to *make* something for her. She make's so many things for us. But what can we make?"

Aunt Jane smiled.

"I am sure Mother will be happy to receive a gift that you have made yourselves. I think she would appreciate almost anything. But of course we want to make it extra nice. Have you any idea what she wants especially?"

Jessie sighed.

"She would just love a new scarf, but—they cost so much!"

"If I were a girl and could sew, I'd make her a few handkerchiefs. You know she never got one handkerchief last Christmas, and I heard her telling Sarah to be careful of her nice ones as they were getting weak."

Aunt Jane did not answer. She was looking out of the window, very, very hard. The children knew she was thinking. They, too, sat very still. At last she smiled, and Jerry and Jessie smiled, too.

"Bring the rag bag over here by the window," she said. "We'll see what we can find?"

The children turned the bag upside down on the window seat, and out tumbled a heap of scraps. Everyone knows just what is in a rag bag—the pieces of frayed silk, the soft velvet squares, the wrinkled gingham, and all the odds and ends from Mother's sewing.

They shook their heads. They had looked and looked, but had found nothing they could use. But Aunt Jane was busy. She had spread the scraps out so that she could see them all, and was picking out certain pieces. One was a piece of pongee silk, another was a square of soft lawn, another was an old silk scarf that had gone yellow, another was a long, narrow piece of net. Then Aunt Jane put the rags back into the bag.

"Now," she said, "I am going to

tell you how you can make just the right gift for Mother. Only—I am afraid we shall have to turn the gifts around and let Jessie give her the handkerchiefs, as they really need a little sewing."

"That's all right," agreed Jessie, but Jerry looked dismayed.

"How can I make a scarf?" he asked.

Aunt Jane smiled. "Did you see any scarfs down town yesterday?" she asked. Jessie nodded.

"Over in Paris, the style books say, a new scarf is the style. It is made of silk or net, and a beautiful design is 'painted' all over the material. I have seen a few imported ones, and they are lovely. That is the kind of scarf you are going to make, Jerry. Which piece of cloth would you rather use?" And she held up the pieces she had taken from the bag.

"Take the net, Jerry," advised Jessie. "Mother was wild about a net scarf."

"That is a good choice," said Aunt Jane. "And Jessie can use the pongee for some pretty handkerchiefs. But any of these pieces would make a nice scarf. Now, Jerry, find something that has a big, bright colored picture of flowers, a scrap of wall paper, especially those new, flowered kinds, a piece of cretonne, an advertisement out of a magazine—anything that has large, bright flowers. And get your wax crayons."

Then Aunt Jane turned to Jessie. "You find some smaller pictures. You can find them almost any place—pictures of birds or flowers. And get your box of crayons, too. Besides these things, you must also get a round bowl, (a soup bowl will do) and some lace. You will need about three quarters of a yard of lace for each handkerchief; but you may use different kinds of lace on each one, so that you can use scraps."

When the children had their ma-

terials all ready, Aunt Jane showed them what to do. For Jerry's scarf, she measured the net. It was eighteen inches wide, and nearly two yards long. She said this was just about right, and using the entire width would give the selvage along the edge and save Jerry from having to make a hem. She stretched the net smoothly, but not too tightly, over the piece of wall paper he had found. Then she told him to trace the outline of every flower and leaf with his black crayon.

Then she helped Jessie with the handkerchiefs. They laid the soup bowl upside down on the pongee and traced around it. This would make a round handkerchief, about six and a half inches across. There was enough pongee for three handkerchiefs. Jessie cut them out, hemmed them, and sewed the lace around. She gathered the lace a little, to make a daintier finish. Then she transferred the designs she had found into the pongee. She put a piece of carbon paper between her design and the handkerchief. Then she traced the design with a pencil. After she had done this, she removed the pattern and the carbon, and went over the design with the black crayon.

By this time, Jerry had entirely covered the piece net with the outlines of flowers and leaves.

"Now," Said Aunt Jane, "Color the flowers and leaves with your crayons. Get the colors as nearly like your pattern as you can."

"This is fun," said Jerry, "It is just like coloring pictures."

And it was no time until all the designs were colored.

Jerry and Jessie looked doubtfully at their work. The colors were rather bright, and flakes of wax stuck out on the net and pongee. Aunt Jane saw their expression.

"There is always one last thing to do," she said. "Your work must be nicely pressed."

She brought a hot iron, and care-

fully pressed the scarf and the handkerchiefs. When she lifted them from the board the children gasped with delight.

"Oh!" exclaimed Jessie, "That scarf looks just like the one Mother liked so well."

The colors were mysteriously softened, and the net was a lovely thing of delicate flowers and leaves. The handkerchiefs, too, were beautiful.

The children wrapped and tied their surprises for Mother.

"How can we thank you, Aunt Jane?" they asked. "In such a little time we have made Mother just the things we wanted to give her, and they didn't cost us anything, so she will never guess that we have them."

Aunt Jane kissed them both. "Maybe they didn't cost any money," she said, "but they cost a thoughtful wish and some careful work. I am sure Mother will like them, for really, they are very much like expensive gifts."

### The Fairy Queen's Dress

By Rhoda Hopkins

Carrie Dale was up with the lark, and I think quite as happy, as she washed the breakfast dishes, swept the floor and dusted the furniture. There was not much of the latter, but what there was must be dusted and polished well, was Carrie's thought, as mother was busy that morning making her new dress and she had promised to see that everything was put in order.

A new dress meant more to Carrie than to most little girls, as she so seldom had one, and when she did it was so very plain that most people would not call it nice.

But notwithstanding her plain clothes, Carrie was a favorite, both with her teachers and playmates; her sweet smile and gentle ways, her large blue eyes and golden hair, made her both lovable and beautiful in the plainest of clothes.

Her school was going to have a

pageant that evening in which the fairies took an important part, and she had been chosen as their queen; this was the occasion for which the new dress was being made.

Mrs. Dale was a widow and supported herself and two children by sewing, and in order to get the dress for Carrie she had to work early and late, and they were forced to do without other things which they needed.

But at last the dress was bought—only a plain white lawn with lace and ruffles for trimming, but to Carrie as she went about her work, it was of gold and silver lace.

"There, it's finished," said Mrs. Dale as she laid it on the little stand, "and now I must go and see Mrs. Stone about some sewing I promised to do for her."

Carrie had completed her work also, and sat down where she could feast her eyes on the dress—she dared not touch it lest its snowy whiteness should be spoiled.

As she sat thus admiring the dress, Bennie, her brother came into the room, with a sheet of paper in one hand and a bottle of ink in the other. "There!" he said triumphantly, "I have my story all composed and written in pen and ink. You know, Carrie, there is going to be a prize given in our class for the best and most neatly written one."

He handed the paper to her for approval, and stepped upon a chair to place the bottle of ink on a little shelf, just over the stand, when the chair tipped throwing him to the floor with a hard bump, while the contents of the bottle ran out on the new dress. Carrie sprang to her feet with a cry of horror as she saw the fate of her dress, but her look changed to fear, as she saw Bennie on the floor, so white and trembling. "Oh! Bennie dear, are you hurt very much?" she asked tenderly. "Not much," he sobbed, "But look at your dress it's spoiled! it's spoiled!" and Bennie cried as if his fondest hopes in life had suddenly been shattered. The tears came into

Carrie's eyes, though she tried to keep them back as she said bravely, "Never mind, Benny, if you're not hurt, maybe the ink can be washed out of the dress."

"I'm afraid it can't," he said, "And mama will be so angry with me! Oh I know she will! but I did not mean to do it. The chair just slipped and I couldn't help it."

"No, it was an accident," said Carrie sympathetically, "and Benny I'll tell you what we will do, we'll pray that mama will not be angry. You know our Heavenly Father always helps us when we pray to Him, and I'm sure He will hear us about this."

"Well," said Benny, "let's ask Him; we can go out in the trees where no one will see us."

They went out the back door without noticing that they were being watched by a very pleasant and well dressed lady who was standing just outside the opposite door, and who had seen and just heard what had just taken place in the room. As the children left the house the lady entered and taking the chair nearest the door sat and waited the coming of the mother.

She had not long to wait for Mrs. Dale soon appeared, whereupon the lady arose and, after making the necessary apology for having entered the house when no one was in, asked Mrs. Dale if she did sewing for others; saying she had just come to live in the place and had been informed that she was the town dressmaker and had come to engage her to do some work for her.

The two women sat and talked for some time, before Mrs. Dale noticed the dress. When she did see it she started up, exclaiming, "This is careless Benny's work. He is always making trouble in some way or another, and he must be punished for this." She started towards the door to look for the children but was stopped by the lady who related to her the circumstances connected with the spilling of the ink, and told her how the children

had gone out to pray that she would not be angry with her little boy.

"It is bad for you to lose the dress, but do you not think it would be much worse to have your children lose faith and confidence in their Heavenly Father?"

"Yes," said the mother, "it certainly would, the dear children, I have always taught them to pray, but I did not know they had such faith. Perhaps I have been impatient with my children, and have allowed trouble and work to occupy my mind until I have not shown them the sympathy and kindness I should have done. But it does seem, when one has to work so hard, to see it all wasted in this way." She then told of the effort she had made to get the dress and the occasion for which it had been made. She had scarcely finished telling this when a pair of white dimpled arms were thrown lovingly around the neck, and Carrie's sweet voice said pleadingly, "Please, mama, don't be angry with Benny; for he did not mean to spill the ink and it hurt him, too, when he fell. You are not angry with him are you mama?"

"No!" said her mother, "I am not angry, but I am very sorry about the dress. You will not be able to take your part in the entertainment this evening."

"No, I will have to go and tell my teacher that I cannot come this evening, but there are several of the other girls that know my part quite as well as I, and I do not think she will have any trouble in getting someone else in my place," said Carrie trying hard to smile.

Although her disappointment was great she truly manifested the fact that her love for her brother was far greater.

"Well, you had better go at once and tell her, so she will have time to make other arrangements," said the mother.

"Yes, mother, I will go now. I guess she will be at the opera house where they are preparing for the evening."

She started towards the door but as she passed the lady, the latter placed

her arm in front of Carrie and gently drew her to her side and looked earnestly into her face.

"So much like her!" she said, speaking to herself. "The same blue eyes, the same loving ways." Then turning to Mrs. Dale she said, "If you will permit her to go home with me, I will be pleased to lend her a dress to wear this evening, so she will not need to miss the entertainment. It is one that belongs to my own little girl, and since her death it seemed too dear to me to be worn by another, but your daughter is so much like her that if I could have her with me I would almost feel that I had my own dear one back again."

It was decided that Carrie should go home with the lady and get the dress. The walk to the home was very pleasant to the little girl and when her new friend opened the gate and started up the walk towards "*The Beautiful Mansion*," as she and Benny had named it, her delight was unbounded.

She and Benny had often passed this place on their way to and from school, and had often stopped and eagerly looked through the iron fence at the beautiful flowers, the well kept lawn and large and costly house. She knew that the owner of the place had recently sold it to some very wealthy man, and now to find that the friend of whom she had already become so fond, was the mistress of this place Carrie was delighted beyond description.

"Oh! if Benny could only have come with me how much he would have enjoyed it," thought Carrie to herself.

To add to her pleasure the lady stopped and gathered a large handful of flowers, which she gave to Carrie, saying, "Now come and we will arrange some of them into a bouquet for you to wear this evening."

Carrie followed her into the house, then almost stopped breathing. Everything was so beautiful that she could only hold her breath. It was so different from the poor little home she

had always known that she had never dreamed of such grandness.

The flowers were soon arranged and the dress was brought to Carrie. It was white silk with gold trimming, just the thing for a fairy queen.

"It is the prettiest thing I have ever seen!" cried Carrie looking in rapt admiration at the gown. "I'm almost afraid to wear it for fear it will get soiled or injured in some way."

"I think I can trust it to you," said her new friend, "and here are some slippers which go with it."

"Oh! thank you, thank you!" cried Carrie. "I shall try to be very careful with them, and will return them in the morning."

Then, as she was going out, she turned to her benefactor and asked her if she was going to the evening's entertainment.

"I had not thought of going," the lady replied, "I seldom go to entertainments of any kind, but I do believe I would like to go tonight."

"Please come," said Carrie. "I believe you would like it."

Then she ran home and told her mother and Benny of all the wonderful things she had seen. "I will buy mama a house like that, when I'm a man," exclaimed Benny, "and I'll get you a dress just as nice as this one, too."

When Mr. Mayfield came home that evening, he was surprised at his wife's expressing a desire to attend an entertainment given by the school.

"Why of course we will go if you wish," he replied, "but it seems strange for you to want to go, for never since the death of our dear child have you wanted to attend anything of the kind."

"I know it," she replied, "but I feel that I would like to go tonight."

So when the time for commencing the entertainment arrived Mr. Mayfield and his wife were among those seated on the front row. When the curtains were raised and the fairy queen appeared, the audience almost believed that the directors of the play had sent straight to fairy-land to get

their queen, so well did she take her part, and so much did she resemble one of those beautiful little creatures.

All the audience seemed deeply interested except one. Mr. Mayfield seemed restless and uneasy. "Alice," he whispered at last, "doesn't that little queen resemble our own little Helen?"

"Yes," was the reply, "she certainly does."

"Yet still more she resembles my sister Helen when she was a child. As soon as the program is over I shall learn her name."

Mrs. Mayfield had not related to her husband the circumstances of the morning, but there was no chance to do so now. As soon as the curtains dropped for the last time, Mr. Mayfield sought out one of the directors and asked the privilege of speaking with the fairy queen. Carrie was surprised to know that a gentleman wished to speak to her, but when she saw that he was accompanied by the lady who had been so kind to her, she felt reassured and answered his questions without hesitation.

"My little girl," he asked very kindly, "will you please tell me your name?"

"Yes sir," she replied, "it is Carrie Dale.

"And what is your father's name?" he asked.

"Papa's name is Benjamin Dale, but he has been dead for several years."

"Can you tell me what your mother's name was when she was a girl, before she married your father?"

"Her name was Helen Mayfield," replied Carrie.

"I thought so," said the man. "I must see her at once."

Then turning to Carrie's teacher who had promised her mother that she would see her safely home he explained that he and his wife would walk home with the little queen and see that she arrived there safely.

"Mama," cried Carrie, rushing into the room, where her weary mother sat

bending over her sewing, "here is a gentleman who wishes to see you." Mrs. Dale arose and turned towards the stranger. She looked into his face for a moment, and then with a cry of delight, rushed into his outstretched arms. Carrie looked on in amazement. What did it all mean? Could this gentleman be Uncle Harry, her mother's long lost brother of whom she talked so much, but whom she had given up all hope of seeing or hearing from again? Carrie turned inquiringly to the lady, who seemed to be the first of the little group to be able to move or speak. She now came forward and taking Carrie in her arms, kissed her again and again, and told her she might keep the dress and slippers for her own.

It was some minutes before the happy brother and sister found words to express their joy and delight at this unexpected meeting, or to tell of their past lives since the time they had parted. Mrs. Dale was the first to tell her story. After her brother, who was then a young and venturesome youth, had left his home to seek his fortune in the Wild West, their parents had died, and she had married, and also come west in hopes of finding her brother. She had been very happy until her husband had died, leaving her with nothing except her own efforts to provide for herself and children.

"It has been very hard since then," she finished.

"But it shall not be so any longer," replied her brother. "I have wealth now, and our home is large enough for us all, isn't it Alice?" he said, turning to his wife.

"It certainly is, and much more like a home it will be, if blessed with the presence of the dear children," she replied.

It was now the brother's turn to tell his experience. After wandering about for some time, he had succeeded in accumulating a large fortune. He had then returned to the old home,

only to find that his parents were dead, and his sister had married and gone, no one knew where. He had also married, and traveled around a great deal, making vain attempts to find his sister.

"And at last, I have found you, when I was least expecting it," he concluded, "but how did it all come about anyway, Alice, dear; what was it prompted you to attend that entertainment this evening?"

"It was this dear child," she said, lying her hand caressingly on Carrie's golden head. Then she gave him an account of her visit on the morning and the circumstances connected with it.

"Then it is to Benny we owe this happy meeting," said Mr. Mayfield, "for if he had not spilled the ink and spoiled his sister's dress, you would not have heard of the entertainment or taken me there to meet my fairy queen, who has indeed proved a fairy to me, as she has led me to my long lost sister."

"Now, where is Benny?" he asked, but without waiting for an answer, he walked into the next room, where he could see through the open door a little boy lying asleep on a bed in the corner. Without ceremony he lifted the sleeping boy in his arms and carried him into the other room.

Benny rubbed his eyes and looked about in bewilderment. What had happened? A feeling almost of fear came over him, as he found himself in the arms of a strange man, but when he saw the happy looks on the faces of his mother and sister, he thought there must be no need for fear, and when his uncle placed a shining gold coin in his hand, telling him that it was to pay him for spilling the ink that morning, he was more puzzled than ever. But turning to Carrie he whispered: "Now I will buy you a new dress, just as nice as the one I spoiled."

Mrs. Dale and her children were soon located in their beautiful, new home, and oh how wonderful it was!

One room was provided for the children, and furnished with toys and pictures for their amusement. A large picture, which Carrie loved more than all the rest, was a picture of Christ blessing little children, and as she stood and looked at it eagerly, she seemed to feel the divine influence, and cried out joyously to her aunt, who was just passing the door: "Oh, Aunt Alice, this is just like being in heaven!"

"No, dear," said her aunt, "this is very different from heaven. Here we see but the picture of our dear Master, that the artist, in his imagination, has made, but in heaven we shall see Him, as He really is. We shall see the glory with which He is surrounded, and feel the divine and holy influence of His presence. We can build homes here and make them beautiful and grand, and yet they may all be taken from us in a short time, but if we live worthy of a home there, it shall never be taken away from us. Here death often comes and robs us of our dearest treasures, but when we meet them there death will not come to part us any more. Never forget, dear Carrie, when praying to our Father in Heaven, to ask Him to help you to live so that you may gain a home in that real, true heaven above, where sin and sorrows are unknown." Carrie never forgot.

One bright afternoon Mr. Mayfield and his wife and sister were enjoying themselves in the beautiful sitting-room, Benny rushed in from school followed by his sister.

"Oh, I got it, I got it!" he cried triumphantly.

"Got what?" asked his uncle.  
"He got the prize!" Carrie shouted breathlessly.

"Yes, teacher said my story was the best."

"Hurrah, three cheers for Benny," cried his uncle. "Three cheers for the boy who spilled the ink!" and the cheers were heartily responded to by three merry chimes from the little clock on the mantle.



# The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## Springtime

Springtime is coming, winter is past,  
The beautiful season has come at  
last;  
The frost changes into wind and  
dew,  
And the wonderful springtime comes  
anew.

Spring is a key to summer, you know,  
It starts the flowers and grass to  
grow;  
The frost comes out of the frozen  
ground,  
And the sun starts back to its sum-  
mer round.

The bear comes out of his cave to  
meet  
The warm winds and springtime  
heat;  
The farmer starts his grain to grow,  
To help his city friends, you know.

The grass will start growing on  
meadow and hill,  
And the brooks will start helping  
the rivers to fill,  
Now all these things are starting out  
new,  
Why not let us strive to be happy,  
too?

Age 13.

Alvy Shupe,  
Manasco, Colo.



DRAWN BY MAX MOONEY  
1319 Ferget Ave,  
Fresno, Calif.  
Age 10.

### The Christ Child Birthday

In the city of Nazareth, in one of the small white flat roofed houses, there lived a beautiful young woman named "Mary!" She was beloved by every one because she was pure and true and lived a beautiful God-fearing life. /

One day when Mary was in the house alone she was surprised by hearing some one speak to her. The voice said, "Hail thou that are highly favored, the Lord is with thee, blessed art thou among women."

When Mary raised her eyes, she saw the angel, and he said, "Fear not, Mary; for thou hast found favor with God, and behold, thou shalt bring forth a son and shalt call his name Jesus. He shall be great and shall be called the son of the Highest."

Mary had worked in the temple, she had also studied the scriptures, and when the angel said her son should be called the Son of God she understood this wonderful blessing that was conferred upon her.

The angel then went and told the good man Joseph about Mary's wonderful blessing. Then Joseph married Mary, and with thanksgiving in their hearts they waited for the fulfilment of the Lord's will.

They went to the city of David, to Bethlehem to be taxed. When the night came and darkness lay over the land, while the people were sleeping, the little Christ Child came—the Savior for whom the people had been waiting and watching for so many years.

He was born in a manger and His mother was Mary. "And there was in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, 'Fear not, for behold, I bring you good tid-

ings of great joy, which shall be to all people.'

"For unto you is born this day in the city of David, a Savior which is Christ the Lord.

"And this shall be a sign unto you; you shall find the babe wrapped in swaddling clothes lying in a manger."

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest and on earth peace, good will toward men!'

When Jesus was twelve years old he went with his parents up to Jerusalem after the custom of the feast. The feast was over and the child Jesus, tarried in Jerusalem. His mother and father found him in the Temple sitting in the midst of the wise men, both hearing them and asking them questions, and all that heard Him were astonished at His wisdom and knowledge. His mother now realized that her son was the Son of God, and that His life was to be in God's service.

And as the years went by He increased in wisdom and knowledge in favor with God and man. When Jesus had grown to be a man and the time was near for Him to begin His ministry, John the Baptist was preaching and baptizing in the wilderness of Judea. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him." "And Jesus when He was baptized went up straightway out of the water, and lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him.

"And lo, a voice from heaven saying, 'This is my Beloved Son, in whom I am well pleased!'

From that time Jesus began to preach and say, "Repent for the Kingdom of Heaven is at hand." And He went forth teaching, blessing and healing the people, and as He traveled He called others to help Him, among them were Peter, James and John who were

always with Him, and after Jesus' death they carried on His work and held the keys of His Kingdom. And we, with John the Baptist, rejoice that He was the Christ, the Son of God and Redeemer of the world.

"He gave to the world the best He had,  
His life, that we might live."

Celestia Ah Cook,  
Age 10. Box 106, Lahaina, Maui.



MY BROTHER  
Photo by Austin Cope  
Age 6. Arcadia, Utah.

### My Pussy Cat

I have a little pussy cat,  
She's the dearest I've ever known;  
She never runs away from me,  
But always stops at home.

Oh! if I were to lose her  
I'd cry 'till my heart'd break,  
And if she sees a dog about,  
It makes her poor heart ache.

Age 9. Daisy Nurse,  
14 Sussex St.,  
Lincolshire, England.

### The Story of Giving to the Lord

When Jesus lived in Jerusalem teaching the people in the temple the people were putting their offerings in a box. Some put in larger pieces than others. They all tried to show the Savior how much they had, but it came to a poor widow who had a small piece of money called a mite. When the widow dropped her mite into the box, Jesus said, the widow had given more than all because she gave all she had.

The Lord has given us a law called the law of tithing. He asks us to give Him back one tenth of all we make. The reason we pay tithing is to make us unselfish, keep the meeting house in shape, build temples, help the missionaries, pay all the expenses of the Church, and help the poor.

The way to pay tithing is to pay it willingly and of the kind we have. If we make money we should pay one tenth of our money. If we raise things on the farm we should pay one tenth of what we raise, or we can sell those things for cash and pay one tenth of the money we get.

We should pay our tithing whenever we get it for salary. We should pay it every week or every month, or whenever we get it. With farm things whenever we gather it. Little Primary children should pay one tenth of the money they earn in doing chores or however they earn it, so they will get the blessings of the Lord, too.

Hoping this story will help the little Primary children to remember the Lord and pay their offerings and tithing.

Age 9. Bessie Wickman,  
Castle Dale, Utah.



**LAVAR FORSYTH (Age 2) IN CHAPS**  
Photo by Ava Forsyth  
Age 13.

### The Bluebird

Pretty little bluebird  
Sitting in a tree,  
Pretty little bluebird,  
Sing, oh sing, to me.

Pretty little bluebird  
Sitting in a tree,  
I will give to you a crumb  
If you will love me.

Pretty little bluebird  
Sitting in a tree,  
Said a yellow bumble-bee,  
Come and play with me.

Said the pretty bluebird  
To the bumble-bee,  
Tell me what you want to play,  
Tell me, then I'll see.  
Age 8. Evelyn Ensign,  
Paradise, Utah.



**DRAWN BY THERON LAMBERT**  
Age 9. Roosevelt, Utah.

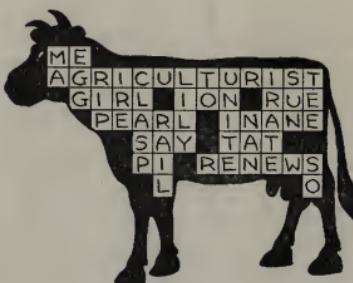
### Our Sunday School

On Sunday, we go to Sunday School,  
And there we learn the Golden Rule;  
We humbly worship God, the King,  
His praise in joyful song, we sing.

We learn of Prophets, true, of old,  
Who glorious visions did behold;  
And of the eers of latter days,  
Who teach us of God's holy ways.

We of the Sacrament partake,  
And say our sins we will forsake;  
We thank our teachers true and kind,  
Who help us ways of truth to find.

Age 10. J. E. Fletcher,  
2853 Hemlock St.,  
Longview, Washington.



### FEBRUARY PUZZLE

#### Cross-Word Puzzle Winners

Sidonia Anderson, Manti, Utah  
Louise Archibald, 705, Franklin, Boise,  
Idaho.

Alma Ballinger, 452 Quince St., Salt Lake  
City, Utah.

Theodore Bates, Prescott, Arizona.  
Vivian Cowley, Venice, Utah.

J. E. Fletcher, 2853 Hemlock Street  
Longview, Washington.

Afton Schettler, 663 South West Temple  
Street, Salt Lake City, Utah.

# Queen Bee's Crown.

v.



**S**PLASH, splash! Somebody was busy in the garden up by the big . "Come," cried Trixie to Bobby , "let's go and see who it is!" So away they went till they saw little Jenny Gillyflower out on the with a of water and a of soap, scrubbing at a on her beautiful new . "O Jenny," cried , "how did you get a spot on your ?" "Why, I was going out to walk with Lucy ," said Jenny, "and I was all ready with my new and my best , and my green when puff, puff! the began to come out of the of the big , and naughty Mr. Wind blew the over and dropped a big of black soot right on my beautiful new !" "Dear, dear!" said . "But O Jenny, Queen Bee has lost her . Have you seen it anywhere?" "Not I," said . "But maybe she dropped it down that ." Mr. Swift the would look for it for you." "Good," said . So away they went to the big and there was Mr. Swift in his

swallow-tailed  sitting on the  in the .

"O Mr. Swift," said Bobby. "Will you go down the  and see if Queen Bee's  is there?"

"Why, yes, to please you I will," said merry Mr. Swift, and whir, up he went like a  in the air and down he dropped like a  into the chimney. And

 was so excited that she jumped right up into the air too, with her little  to go down the  with  . But puff, puff! naughty Mr. Wind blew the  in her  . "Katchoo! katchoo!"

Jenny sneezed. Then  ran and caught her  and pulled her out of the  all safe and away she ran back to her  and her  and scrubbed and scrubbed the  all out of her beautiful new  . But whir, down came merry  .

"I have looked all up and down the ," he said, "and Queen Bee's  is not there." "Thank you, Mr. Swift," said  . "Thank you, Mr. Swift," said Bobby  . "Buzz, buzz, Trixie dear, now where in the world shall we look next?"





# The Funny Bone

## Words of Wisdom

The part of an auto that causes more accidents than any other is the nut that holds the steering wheel.

## His Nose Knows

Waiter (solicitously): "Something wrong with your egg, sir?"

Breakfaster: "Wrong? I ordered a three-minute egg and you've brought me a three-year one."

## Saying a Lot

Cohen: "Mine girl, she says if I don't cut out this cheek-to-cheek dancing she would bite mine nose."

Rosenburg: "Py Ghorge, she said a mouthful, didn't she?"

## Overcautious

"Mother, is it true that an apple a day keeps the doctor away?"

"Yes, Jimmy. Why?"

"'Cause if it is, I kept about ten doctors away this morning—but I'm afraid one'll have to come soon."—The Open Road.

## Cowardly

A pretty young thing from the city had been staying on a ranch up in the cattle country for a few weeks. Seeing some calves running across a pasture, she exclaimed, "Oh, what pretty cowlets."

"Yes, miss," drawled a ranchman, pulling his mustache to conceal a smile, "they are pretty, but they's bullets."

## Knew by Experience

Said the teacher to the little Hebrew boy: "Ikey, is the world flat or round?"

"It ain't needer vun, teacher," said Ikey.

"But what is it, Ikey?" asked the teacher, in surprise, "if it is neither round nor flat?"

"Vell," said Ikey with conviction, "mine fader he says it vos crooked."

## Then Skates Away

Notice in exchange: "To the skating public—Please co-operate with us by not skating on our ponds until all the ice is cut."

## Getting Into High

Teacher to seven-year-old: "So you have broken off a tooth, have you? How did you do it?"

Seven-year-old: "Oh, shifting gears on a lollipop."

## In Court

Lawyer: "Do you drink?"

Witness (quite huffy): "That's my business."

Lawyer: "Have you any other business?"

## Something Fluey About This

A flea and fly in a flue  
Were imprisoned, so what could they do?

"Let us flee," said the fly.  
"Let us fly," said the flea.

So they flew through a flaw in the flue.

## Alarming Possibilities

First Gob: "They say Jones' wife had triplets after reading the Three Musketeers."

Second Gob. "Good heavens, mine was reading the birth of a nation when I left."

## Poor Old Editor

It is reported that one of the fastidious newly married ladies of this town kneads bread with her gloves on. This incident may be somewhat peculiar, but there are others. The editor of this paper needs bread with his shoes on, he needs bread with his shirt on, he needs bread with his pants on; and unless some of the delinquent subscribers to this "Old Rag of Freedom" pony up before long he will need bread without a thing on, and Wisconsin is no Garden of Eden in the winter time.—Melrose (Wis.) Chronicle.

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